

BAULME

For Bleeding

ENGLAND

AND

IRELAND.

OR,

SEASONABLE
INSTRUCTIONS.

For Persecuted Christians.

Delivered in severall SERMONS.

BY

Nicholas Lockyer M^r of Arts.

Isa. 8. 17. *I will wait upon the Lord, which hideth
his face from the house of Jacob, and I will
look for him.*

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Robert 1880 Long 6 or 6
Book 1



TO
THE PERSECUTED
CHRISTIANS
IN
England and Ireland.

Bleeding hearts, you are honour'd
to be Baptized with Christs Ba-
ptisme, to pledge your dear Sa-
viour, in his own Cup. Count
not, call not honour, misery. The
Wine in your Cup, is red indeed, but without
dregs to you; Christs drinking first, hath
sweetned it well to Saints. Wrath makes
sufferings, misery: let the World Howl in
their wounds, but do not you complain: let
them curse, as bearing Caines mark, but
do you blesse God and glory, as bearing the
marks of the Lord Jesus. Love in the bot-
tom of a bloodie Cup, and the deeper a man
drinks, the sweeter. Christ pours out love upon
the Soul, when the body pours out blood upon
A 3 the

The Epistle.

the truth. A Spirit of glory, is a bleeding Christians glory. There is inward advancement, when outward debasement. The soul is in Heaven, when the Body is in Hell for Christ. Was that a Dungeon or a Heaven, in which they sang so sweetly at midnight? Gods dealings are righteous, when Mans dealings are wicked: a man might bear suffering upon this ground, that he hath sinned; but how sweetly may they be born, when sugar'd with love, and all sin forgiven? Ye prisoners of hope: what is your hope? What say you of Englands night? Will it ever have day? Would my soul could enter into your secrets: Would I could participate with you, in some of your Prison-enlargements. If you finde a Heaven in Hell, what will your Heaven be? Now in the Ile of Patmos, * What sayes God to your souls concerning these bleeding Islands? Many Christians for whom you have bled, are now a flying from you, to save their Blood; write after them ye bleeding hearts; preach your Prison-experiments, the faith and hope of your Bonds, and conclude like Paul, Remember our Bonds, and Wounds for Christ and you: Surely if there be any Bowels, this will bring them back, to die with truth and you. I beleewe the Resurrection

* A patri.
monis jam
jecti.

The Epistle.

rection of thy dead, O bleeding England. Your Graves shall open, ye Prisoners of hope, and your buried glory and honour shall return to you. Truth shall out live Tyranny. Righteousnesse shall wash her Feet in the Blood of the wicked. Pride shall be dethroned; and shame shall be her pavilion. Your integrity, ye Parliament worthies, Christ will vindicate; your great pains and labour of love, Christ will return to you and yours. Steel good resolution, and Christ will carry you through all opposition. You are great sufferers, I would this little Book might give some refreshment to you, together with the rest of Gods suffering ones. Bleeding Ireland, God also is with thee, and will be. Thy Land is full of murderers, but not too many for God to overcome. God is as just, as Man is cruell: cruelty will cut its own Throat, when thou canst do nothing to evade it. Venomous creatures die in thy land, by a providence from Heaven, which reason cannot reach. God and the whole Creation fight against barbarous blood-shed. Thy naked Women and Children, which mourned, starv'd and died in winters past, will fight against the monsters which stript them, in summers to come, when thou want'st men, money, and means to do it. The

A a

Vipers

ΟΙα η
αυτις εως
οιχτην κα-
λιδε.

The Epistle.

*Moriendo
Christiano,
vivit Chri-
stus.*

*Cessantem
punit fl-
gellum.*

Vipers which have gnawed out thy guts, are got into our Bowels too, that we might afford thee no relief; but God will relieve, both thee and us. 'Twas an accursed crue which brought Gall and Vinegar, when Christ cried Eloi, Eloi: England had helpt thee Ireland, had it not been for this cursed Generation; but the blood of both Kingdoms will be upon them. Christ was not overcome, when killed. Many may die, but Christs cause in these poor exvied Ilands, will live. Manage your bloody businesse bravely, ye Souldiers of Christ in England and Ireland, the Lord of Hosts is with you. Your sufferings are many, your pay will be great. Two Heavens are before you, one for you and posterity here, another peculiarly adorned for sufferers unto blood above: Flinch from Christ and his cause, and lose both. Vale.

Yours in continuall Prayers,

Nich. Lockyer.



TO
THE READER.

REader, there are
some Errata's here
and there thorow-
out this Book, not-
withstanding all
our diligence to
prevent them; but yet such, as
with thine own observation, of
what precedes, and follows, and
with a spirit of love, may easily be
set right to thy understanding. Be
not a mouth murderer, and kill two
at once, my Name, and thy
Soul.

μὴ ἐ
μωμῶ
ἢ νόθος
ἀλείφε-
ται.

To the Reader.

Soul. What is candidly present-
ed to thee, candidly receive, and
blesse Christ and the next Authour,
who is at Prayer for a bles-
sing, upon this Work
and thee.

Nich. Lockyer.



The





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USE.



USEFULL INSTRUCTIONS FOR These Evil Times.

COLOS. I. II.

Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness.

Payer in this Verse is still continued, and still suited to present and imminent distress. The state of these Christians, was a suffering state, and like to be more (as our state now is) and therefore Prayer is made for answerable relief; for divine *strengthening*; forbearing and suffering grace; for shoulders suitable to every burden. *Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness.*

The terms of this Text are very weighty, I shall therefore deal with them one after another: their difficulty lies, *Et in materia & in voce*, both in matter and word; yet one hand on which we lean, will carry us thorow both, to Gods Gods glory and mans edification. I begin with

B

he

*Δυναμί-
ς. Robur ani-
mi innuit.*

the first word, — *Strengthened*, &c. It points principally at the spirit of man, which is the bearer up of all: a man is what he is, from the fortitude of his inward man; according to this scope and sense the Apostle explains himself, using the same word to the *Ephesians* *Δυναμίς*, &c. And applying it to the inner man. *That he would grant you according to the riches of his glory, to be [strengthened with might by] his spirit in the inner man.*

Doct.

God exerciseth a relieving power in a Christian: As he doth exercise a creating power, whereby he doth make a Christian; so he doth a strengthening and relieving power, whereby he doth maintain a Christian; --- who are kept by *Δυναμίς* the power of God, *1 Pet. 1. 5.* Tis the same word, with this in my Text. *Δυναμίς Δυναμίζω* & strengthened with all might, &c. Divine power makes, and then it upholds; it makes *Esse*, and then it makes *perdurare*; it brings forth, and breed's up; it travells in birth, once, and again; *My little children of whom I travel in birth [again].* This travelling in birth again, is strengthening and relieving power; to maintain and finish the first birth; the same that is here spoken of in my Text. *Strengthened, &c.*

Gal. 4. 19

Proprietates potentie Divine.

Divine power as it works towards a Christian, hath its peculiar properties; as it works towards a Christian, it works tenderly; such a power working about the soul, works, and works again; it makes Lambs, and then it makes Arms to carry Lambs, to preserve them to be sheep for the fold of Christ, — *He shall gather the Lambs with his Arms, and carry them in his Bosome, and gently leading*

leading those that are with young, Isa. 40. 11. As there is a gathering, so there is a carrying and a leading power exercised about a Christian; all these sweet expressions, aptly point out this in my Text, to wit, that *strengthening* and relieving power which carries along and finishes the first work, *strengthened with all might, &c.* ✕

Divine power, as it works towards a Christian, works effectually. — *The Word of God which effectually worketh also in you that beleeve.* An effectual power subjected to work for man, works and works again, & never leaves working till it hath effected its work, which is, preservation unto salvation; *grace unto life.* This power works, & *creando & corroborando*, creating and strengthening; it makes the soul passe from strength to strength, till it be above all opposing strength, and expired safe and compleat into that brest from whence it was first breathed. This expression — *effectuall power*, is an expression of dreadfull importance; it notes that divine power works sometimes by halves; not *effectually*; Something towards birth, and towards a man-childe, some pangs and throws, but makes but an abortive at last; some things towards relief, but sinks and dies, and lets that which seemed to become to nothing; but when it works *effectually*, it makes grace, and carries on that grace to glory: it makes a Christian, and then it strengthens him to abide so to death, against deadly opposition *strengthened* with all might, according to his glorious power, unto all patience and long-suffering with joyfulness.

2.
1 Thes.
2. 13.

3.
 εἰς τὸ παν-
 τελεῖ.
 Heb 7.25

על-
 מדה
 Supra
 mortem.

Argumentum.

Finally, Divine power as it works about a Christian, works perpetually; to the *utmost*, as you have it expressed, which is very lively; it layes out it self to the furthest, all *vires Divinae potentiae* are stretcht, and made to bear and carry to eternity, to carry unto death, through death, beyond death, above death, as that mighty expression is, *Psal. 48. 14.* To resolve it self into *everlasting Arms*, that is, a power subjected to use; a Divine power subjected to humane use everlastingly; so as to leave no place, no possibility of miscarrying to a Christian, let what will be or can be, on this side death, in death, or beyond death, so long as the soul is. Divine power is so subjected to work about a Christian, as not to lose its work, no whit of its work; what ever losse he made otherwise upon the man, as a man: troubles may make losse upon a man as a Farmer, as a Gentleman, as a Noble-man, but not upon man, as a Christian; power is subjected so to work, as to carry up, carry on; carry out all its own works about the soul *in perpetuum*, to all eternity.

Power subjected to work about a Christian works from speciall love; power which works from such a love can never leave working, till it has its end, because love works to the end, and it works by power and all other attributes for the good of the beloved. Upon this ground the Apostle *Paul* was confident of the *Philippians* perseverance in the truth, *being confident of this very thing, that he which hath begun a good work in you will perform or finish it, unto the day of Iesus Christ.* Phil. 1.6

Divine

I.
Media ex
tremi.

Divine power, as it works strengtheningly and relievingly, is peculiar to Christians; its the same power which began a good work, continued working to finish it. Where Divine power works not creatingly, it works not relievingly; hence 'tis that one which is not a Christian indeed, holds not out alwayes to be a Christian in shew: hence 'tis likewise that Christ saith, I have lost none but a lost Creature; one that was never found; a *childe of perdition*, lost from the beginning, a *childe of Wrath*, unto *wrath*, had he ever had grace in truth, I would have strengthened it, and kept it — those which thou gavest me I have [*kept, &c.* John 17. 12. Keeping power waits about those that the Father hath given to the Son, and none else; all others are lost, and to go for lost.

Strengthening power works towards all Christians successively, that is, from Generation to Generation, by act of solemn intercession. Christ made it a solemn businesse, to make free way in Heaven, for a relieving and securing power to work here on Earth, as long as any Saints should be in it. And now am I no more in the world, but those are in the world, and I come to thee. *Holy Father keep through thine own Name those whom thou hast given unto me, that they may be one as we are, &c.* Neither pray I for these alone, but for them also which shall beleve on me through their word, Joh. 11. & 20. The state of a Christian is botom'd in blood; founded in Christs death, made out by Life, by Prayer and Intercession; all is merited by Christs blood; particulars are drawn out and

Heb. 7. 25

conferred, upon solemn intercession. Christs intercession ceased not, when he was on earth; the requests above mentioned (I conceive) to be a continuation of solemn intercession, which must last, till all the Saints be above all wants. *He ever lives to make intercession for them*; he that lived on Earth was an Intercessour; he that died, lives again, and goes on with that work, which he began, from the *womb of the morning*, from the beginning of love breathing upon fallen *Adam*: he that lives, prays; he has done so from the first Saints, and will do so to the last on Earth; he makes all Prayers of Christians, Gods rest, and mans relief; pleasing to God, and strengthening to man. *Strengthened with all might, &c.*

3.

* To a
condition
miserable
as neer
the devil
as may be

John 17

11.

Finally, all powers which work in man, work to an eternall end: powers of darknes; all powers judiciary, which work in sinners, are to finish sin, & bring sinners to their place. * So all the powers which work in Christians subduing power, strengthening power, *leading, keeping*, carrying, *bosoming power*, are to perfect grace, and bring them to glory. *Holy Father keep through thine own Name those whom thou hast given me, that they may be one as we are*: the end of keeping power, (you see) is a compleat state; *that they may be one as we are*. Divine powers work shapingly, to the highest & happiest similitude, as their end; and never leave working & shaping this way, till they have made the felicity of the elect together, the nearest and the liveliest emblem of the felicity of the Trinity, which each person hath in and with each other.

Christians

Christians walk humbly; (this is the first thing that I would commend to you from this point) your state needs relief; your best state, your graces need supporting and strengthening. You had your being by grace; so you have your standing by grace; as strengthening and relieving mercy and compassion work towards you, so will ye do well; as this declines, so will ye faint and do ill. *As we have received mercy, we faint not*, saith our Apostle. Our strength and supply of spirits, is from relieving mercy; if this be suspended, we faint. As we are humble, so are our relieving receptions, as those are, so we faint not: *as we have received, so we faint not*: our strength is by daily bread, by daily divine concurrence, this suspended, your life and lively-hood are gone.

Eying too much what you have, will soon make this sad suspension: Forget all, trust not in parts, no, trust not in graces; your *best state is vanishing*; your gold rusts; your grace needs grace; your state as a Christian, needs strengthening power to carry it along: this house upon the Rock will else fall too, when storms and winds beat. Mercy and compassion began your blessed state, this must finish it; walk as those that have all your fortune at the feet of mercy. A Christian is strongest indeed, when he is weakest in his own sense; *when I am weak then am I strong*. Most gladly therefore will I rather glory in mine infirmity, that the power of Christ may rest upon me. 'Tis great matter of gladness and lightness * to be devided of proud cumber-

Use I.

2 Cor.
4.1.

I.

Esse &
posse
sunt ex
gratia.

2 Cor. 12

* To a
good
heart.

some self: as a Christian can look over all, that is in him, and be nothing, so is he in capacity of the strengthening power of God, to *rest upon him*.

2.

Walk cheerfully. Troubles be many, like to be more, Christians hearts begin to shake, and faint, I like it not, I wish I could speak from this point, to the comfort of such; what shall I say? what can I say more then this point bids me? infinite power is your servant; 'tis subjected to work strengthningly in you; 'tis not for a man to plead his own weaknesse that hath such an attendant; every one is to hardship, as the divine power that relieves him, — *out of weaknesse were made strong,*

Heb. ii.

34.

&c. Relieving power how ever it find a Christian below his work, yet it leaves him above it; — *out of weaknesse were made strong*. What can you say weak souls, more then this, that you are weak, very weak? why 'tis meet that you should say of your selves as you are, and 'tis as meet that you should say of Divine power as it is. You are far below your work, your work is farther below that divine power which waits upon you. Come what can, can worse come then what did to these worthies, or finde men worse? They were weak, yea, weaknesse, and yet out of weaknesse made strong, and carried through all bravely scorning base deliverance.

Debiles in abstracto.

Our Seas rage, likely to rage more; let them rage never so much, so much that ye be cast into them, out of your vessels, as *Jonas* was; yet a relieving power shall bosom and belly you, and cast ye up *Jonas'es*, Christians, ye better Christians then ye were

were. There be two things in relieving power, which if considered, me-thinks, should comfort any discouraged Christian; it works to relieve *when you need it, and as you need it, When*] thou passest through fire; and *when*] thou passest through water, *then* Divine power will be with thee; *When*] thou art *weak then* thou shalt be strong; *when* thou art in the Furnace, *then* will Christ be there; relieving power shall work opportunely, that's double relief: thou shalt have an arm stretch't out to rescue, as soon as set upon; a breast-work raised, as soon as shot at. Likewise, Divine power shall work as you need it; it shall yeeld as much strength as your burden requires to bear it; as many spirits as your heat and sweating shall waste, it shall be shaped every way to serve your turn; it shall be made to endure fire and water, to go whithersoever you go, and to save it self and you too: when you passe through the water, ye shall have a power that can swim, and carry it self and you too through all: strengthening power shall work still suitable and proportionable to your distresse, that what is wanting in you, shall alwayes be made up by one that *stands by*; let Lions gape never so wide, you shall stop their mouthes; let fire be made never so violent, you shall quench the violence of it. The seasonable and al-sufficient working of Divine power, me-thinks, should take off all fear and objections in Christians.

Christians chide your fears, kill them with Faith in this point, they will kill you else, and do you more hurt then the things you fear can possibly

I.

2.

bly do. There is a relieving power subjected to wait upon you, and you are subjected to wait upon it, and your encouragement is certain relief. — *they that wait on the Lord, shall renew their strength, &c.* You have a spring of power running towards you, nothing can dam it up but unbelief, this will cut the throat of a *Samson*, & make him as weak as other men: *Samsons* hair off, and he is deadly weak; faith in Gods power out, and Gods people are as fainting and fearing as other men which have no such advantage attending them.

God exerciseth strengthening power, and he doth it but upon condition of faith, which is as reasonable and as cheap a condition as can be; but the more reasonable, the worse, if not observed; a mans soul shall sink with a witnesse, that leans not upon his allowed relief. 'Tis *Davids* expression often, *my soul had fainted*, had I not put forth Faith. The soul never sinks, let troubles be never so weighty, but when it lets go God. Manage faith in that power which is subjected to serve you, and you can never be made miserable.

3. You which finde this strengthening power of Christ working in you, acknowledge your mercy; You are to be File-leaders, to help guide them that are behinde you. Christ bears Lambs in his bosom, so must you. Those that cannot relieve themselves, you should. The strong should support the weak. We should comfort others, with our comforts; Christians should share in one anothers sweetest mercies: sweet meats should be given about. What you have from Heaven, some may

may have from you. Divine power works strengtheningly, sometimes more immediately, sometimes more mediately, the wind blows where it lists, and as it lists, 'tis alwayes welcome to a distressed soul. Sometimes a lame Christian hath a staffe of support and comfort more immediately out of Gods own hand — *thy] rod and thy] staffe comfort*; at another time more mediately; he hath a staffe, legs and eyes, lent him by a friend, as *Job* speaks. Soul-strength, the better used, the longer kept; take heed you lose not the great blessing of assisting and strengthening power.

1. Want of compassion will endanger the losse of it. 2. Sinning against it, will certainly lose it. I am afraid of this above all, I see Christians fall into consumptions apace, by fellowship with sin; as weak as water, as if there were no power of God at all in them, which is a most dolefull condition. *How weak is thine heart* (saith the Lord to the *Jews*) *seeing thou doest all these things, the work of an imperious Whorish Woman?* So may I say of many Christians; How weak are your hearts, seeing you do all these things, play the worldlings as do others, play the time-servers as do others? you can turn and winder your lives and consciences as you list, ah Lord, what strength of God is in such souls. You have lost assisting power, by your loosenesse and basenesse, you had been better have lost your lives, yea, ten thousand lives; you had been better have died any death, and never have seen that day nor hour in which you began to decline to sin, to grieve and

Ezek 16.
13.

and lose that power and strength of God which wrought in you.

Unwarranted courses strip the heart of Divine strength. Light will have no fellowship with darknesse : God doth not strengthen to sin. Man stript of God, is deadly weak ; he runs to any course. When God leaves a man, man becomes a beast. Why you are so easily drawn to sin, you may see by this point ; the power of God is gone from your souls ; your *Delilah* hath cut off your strength ; your exorbitancy to this and that, hath checkt, grieved, and killed the working of a lively power.

This heavy stroke, is not a first but a last stroke for thine unrulinesse ; *Sampson* had many brunts about his *Delilah*, before that deadly brunt, that gave him up. Thou hast had other punishments for thy *Delilah* without, ere it came to this heavy stroke within ; hadst thou made a right use of them, this last and deadliest stroke might have been saved. Ah ! forsaken souls, 'tis a thousand pities that things had not been timely lookt to, ere they came to such an inward extremity, to such a soul-blow, to such a spirit-wound. Things thus far run, a man recovers not in haste ; it may be not all a mans life, to be as he was, and to enjoy Divine power working so lively and sweetly as it did. Repenting, and doing a mans first works is a likely way to do well, but whether it shall rise to be as well with the soul as 'twas, that rests wholly upon Divine pleasure ; what Divine engagement the soul can plead for this, would

would be worth his best search. We finde *David* praying hard for wonted favour, but whether granted, that's doubtfull.

Strengthening power lost, the soul hath lost its soul: the spirit of man, hath lost the spirit of God; God doth not breathe in the heart, the man cannot live, not live a jot better then he does, though reproved by his dearest friends every hour. That which did this great mischief] that which made this soul-death, was no small sin; it must be sought out and cried out of above all evils — *blood-guilt*, that one sin that killed two, *Uriahs* body, and *David's* soul; O how he cries out of this sin, at the Throne of grace! This bloody sin that hath killed thy soul, separated between God and thy soul, this must thou with all fervencie cry out upon, and with all care renew faith in an ever-bleeding Saviour, all will be little enough to keep thee from bleeding to death by despaire. One thing is all, if thou canst receive it, O forsaken soul, thou art made. Thou must obey Divine injunction; believe, and expect good even in thy bad state. *Let Israel hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption: and he shall redeem Israel from all his iniquities.* A more deserted state then *Israels* was and is, cannot be; yet Faith and hope are both by Divine command to be exercised in this forlorn condition, with promise of full mercy — *and he shall redeem Israel from all his iniquity.* Whatsoever thy sin hath been, whatsoever the punishment of thy sin is, hope in the Lord,

*Psal. 130.
7, 8.*

Lord, as the expression here is, that is, trust in Christ, and expect good in this way, and he shall redeem thee from all thine iniquity, even from that iniquity which hath killed the working of Gods strengthning and relieving power in thy soul? I judge the expressions of the *Psalmist*, to have such wide scope given them of purpose, that any deserted Christians whatsoever, might suck relief and support from them.

Cautio est.

2 Cor.
12.9.

Power relieving and strengthening is sometimes lost, not really, but seemingly, that is, according to a tempted souls apprehension, this must be lookt to, that so none judge worse of their condition then 'tis, and lay load needlessly upon themselves. Power relieving, is consistent with power invading and tempting, and yet when this is violent, a poor soul overlooks him that stands by him, and mourns and prays, as if nothing were his that is Gods. God was fain in a temptation to tell the Apostle *Paul* what he enjoyed, which was all the answer he could have—*And he said unto me, My grace [is] sufficient for thee*, and my strength *[is]* made perfect in weaknesse; Soul-anguish, with strength of temptation, & strength of desire to have it removed, made him over-look that mighty aid of God, by which he was enabled to stand under all; which is many a tempted souls case, he cannot see the relief and strength he hath, because he hath not totall freedom from the evil he groans under. This temptation must be observed, God will otherwise be a loser and man too; God will lose the glory of his grace, and man the comfort.

comfort. Is it not relief and strength, that thou art upheld to encounter in any measure, with strong temptation? That thou art taken from them into the armies of Christ, though they not from thee? from the evil of temptation, though not simply from temptation it self? This was that power which Christ did principally pray for, not to take out of a wretched World and wretched condition, but to uphold in it. *I pray not that thou shouldst take them out of the World, but that thou shouldst keep them from the evil, &c.*

If I were so relieved and strengthened in my temptations, as kept and born out against sin, I should acknowledge a strengthening power of God working in me, but alas! when I am tempted I am overcome.

Object.

It is one thing to sin, it is another thing to be overcome by sin. Christians which thus complain should well observe how Christ keeps their will and affections; a man is lost when these are wonne, and not before. The Apostle *Paul* did eye this in the like conflict; what he was in will, when nothing in deed. He found God in affection, though sin in action; the heart may be found, when more externall and inferiour parts are not. *What I do, I allow not; What I would that do I not, but what I hate that do I; and upon this ground comforts himself in a sad condition, and disclaims sin as none of his, though acted by him. Tempted souls must remember this, The heart kept, all is kept; what is done against this by meer strength of corrupt nature, 'tis sins, 'tis not the souls*

Sol. 1.

souls act : the holy Ghost makes this distinction, a weak soul must not call it too nice to comfort him : It is one thing to be taken by an enemy, and another thing to yeeld and lay down weapons to an enemy : this was the Apostles case, which though sad, yet he made it to yeeld its own relief, so must we in like cases. I am, saith he, a forc't man, a prisoner, a captive ; I do what I did never intend, what I can never allow ; this may make me a wretched man, but it cannot make me a damnable man ; it may put me into a strait, but my poor soul may finde a way out through Christ—I thank God through Jesus Christ, &c.

2.

Again, remember this, to wit, how the point in hand is proposed, and so take it. God exerciseth a relieving power in a Christian, I do not say, a power presently conquering ; by degrees it rises to this. Relief is renewed, and more and more time after time brought in still, till the soul be made victorious over all enemies. That place is very observable to this purpose ; *A bruised reed shall he not break, and smoking flax shall he not quench [till] he bring forth judgement into victory.* That Christ keeps alive thy will and affection towards him, in the midst of so much corruption, and so many foils, is it not mighty power and love ? yet this he doth, and this he will do, till he hath made thee in action, what thou art in affection ; indeed, what thou art in will : he will not leave what he hath begun till he hath made thee victorious.

Matth.
12.20.

3.

Finally, remember this, that strengthening power

power according to sense and observation, comes in by Prayer, fervent Prayer. The Apostle *Paul* found it so. Upon seeking of God again and again, God made known what he was, and what he would be to him — *And he answered me, My grace, &c.* That is, to his Prayer, God thus answered. So the Spouse she fervently prays for relief, and then in the next Verse breaks forth, as one feeling it; *Stay me with flagons, comfort me with apples, for I am sick of love.* Then in the next Verse you have her sensibly expressing her enjoyment, *His left hand is under my head, and his right hand doth embrace me.* God in manifestation of the first power, is found unsought; but in manifestation of the second power he is found as sought; he speaks to our heart, as we speak to his; he reveals his compassion, as we reveal our state. You may want strengthening power if you seek it not. You may live without the lively sense of it long, if you pray not fervently. You must not disclaim a good state wholly, because 'tis badly manag'd. Christians ill managing a good state, makes them often conclude 'tis stark naught; this is ill and lies heavy upon the heart, and yet does no good, but much hurt; it discourages to prayer and other duties, in and by which comes in, the experience of Gods strengthening power, which they want.

I have now but one or two things more to speak to the wicked from this point, and so I shall conclude it. You will never beat the godly out of heart; they have a relieving and strengthening power comes in still, fresh force from Heaven, they will never be conquered. They are upon
 C a Rock:

Cant. 2.
5, 6.

a Rock : windes may blow and storms beat, they will never fall ; the Rock is foundation, and side-props too. Christians are still kept in that hand, that made them Christians ; and none can pluck them out of that hand. The wicked have a great deal of work, more then they will consider : they must quench two everlasting burnings ere they will be conquerours ; Will they do either ? There is an everlasting fire burning in the hearts of Saints ; Can all the waters you pour upon it quench it ? There is an everlasting fire burning in hell ; both these fires kindled, & maintained by the breath of God ; Can you stop the breath of the Almighty ? then may you be conquerors, not before.

I would wicked men would be wise, and acknowledge the principles and priviledges of Saints, and strike fail to them. What they are they will be ; what they are they shall be, to execute the righteous judgement of the Lord upon you, *this honour hath all the Saints*. What honour ? why ? to be born along resolutely and victoriously by everlasting arms, to *binde Kings with chains, and Nobles with fetters of iron, to execute the judgement written*. To be resolute to death is naturall and necessary to them, because of that relieving and strengthening power which works in them : to be resolute to their own temporall death, to accomplish your eternall death ; to be resolute to all hardship, to help you to your place. The spirit of a Lion is in Christians ; I would Dogs did know this : 'tis still, 't will be still maintained so, Will wicked spirits ever beleieve this ? Ah wicked wretches, the Saints will be Devils to you here ; they will rend you and tear you, and never let

let go their hold, God strengthens them to it: you might avoid this Hell if you were wise, though you cannot, that to come. Who would contend with everlasting burning? with such fiery spirits as can never be quencht? with such men, as are more then men, who have the strength of God, the spirit of the Almighty working within them? The unhappinesse of wicked men is double; treble, I know not how manifold; They are liable to the wrath of God and of his people; and have no strengthening power to succour them. When tortured without, they are more tortured within; 'tis a fattening, hardening, condemning, torturing power that works in wicked souls; every drop * scalds, not one cools their souls. The powers which work mightily in them, are powers of darknesse, and lead to utter darknesse; There I leave these, and go on with my Text.

* From providence.



The second Sermon.

COLOS. I. II.

— *With All might, &c. Or in all power.*

His is the next word to speak of: *All might*, is him that is Almighty given into man, as full as man can hold; 'tis so much divine strength extended, as to bear up to all duty; *Almighty*, is all that man can need, all that man can use bestowed on

him : 'tis ten Talents ; 'tis strength to hold forth all Gods will, in all conditions, against all disadvantages : 'tis humane capacity made vast , and filled with as much of God , as any designe on earth can require , for the well managing of it. Almightyesse here, is not spoken in way of comparison with God , but in way of full obedience to God ; 'tis an expression spoken in reference to Gods Will, not in reference to Gods Person, and notes an ability to all that God commands , and not any equality to any thing that God is : it notes such a power in some similitude , to be to what is enjoyed, as God is to any thing, able to it, and above it, though never so great.

Eph. 6. 1.
19, 20.

Almightyesse in God, cannot be fully expressed by man. Almightyesse in a Christian, hath so much of the Almightyesse of God in it, that this neither cannot be fully expressed. 'Tis the same power which made Christ Almighty , exceeding richly made known in a Christian ; no otherwise did the Apostle know how to expresse it. — *that ye may know what is the exceeding greatnesse of his power to us-ward who beleve , according to the working of his mighty power which he wrought in Christ , when he raised him from the dead , and set him at his own right hand in heavenly places ;* Almightyesse in a Christian , 'tis the exceeding great power of Christ made known exceedingly, whereby a great similitude to Christ is made, in obeying him , as he did obey his Father. Thus onely the Apostle expresses this power, because he knew not how more fully to reach it ; therefore you may not expect a deeper fathoming of it from me : — *and what is the exceeding greatnesse of*

of his power to us-ward, &c. 'Tis an indefinite expression of an unmeasurable thing : we must word it as well as we can, when things are too big for words.

Almightiness in a Christian, 'tis one in strength above ordinary work ; 'tis one all able to extraordinary duties ; as able to hard, as to light work : 'tis one able not onely to impart the Gospel, but his own soul too, for the Gospel. — So being affectionately desirous *We were willing to have imparted unto you, not the Gospel of God onely, but also our own souls, 1 Thess. 2.8.* 'Tis one able to give his heart to God, and his life too ; his affection to Christ, and his blood too, with much willingness. — *So being affectionately desirous, We were willing, &c.* Covetously or Lustfully desirous, as the originall words signifie, which notes the most taking and swaying heart-passion.

Almightiness in a Christian, 'tis divine power extended and received to the utmost, as you have such a Scripture phrase ; to the utmost of what God is communicable, and man capable ; to the utmost of what an infinite God can give, and a finite nature can receive ; to the utmost of what is promised, and a Christians calling can call for. 'Tis a *Steven*, one full of the Holy Ghost and of power ; able to stand it out in a storm of stones ; to see Heaven in Hell. 'Tis a *Shadrach*, a triumpher in the Almighty, in the face of fiery cruelty ; a triumpher in an Almighty God, before the frowning face of an Almighty man : 'tis a man able to obey God *Agendo & patiendo in perpetuum*, to the utmost ; to the last breath.

3.
Quadam-
modo am-
plius ad
extraordi-
naria.

4.
Πάντος
ποδμα-
τος & ἰ-
σχυος.

Modus
communi-
candi.

Almightinesse in a Christian, 'tis the same in nature with that which was in Christ, whereby he did all those Almighty things for our salvation. The Apostle wishing this power to the *Ephesians*, sayes 'tis that which wrought in Christ when he raised him from the dead. —

According to the working of his mighty power which wrought in Christ, when he raised him, &c. Eph. i.

19. Christ had his power by which he did great things for us, by unction; so have we: he by unction from his Father, we by unction from him. *God anointed Jesus of Nazareth with the holy Ghost and with power, Act. 10. 38.* Christ hath his unction immediatly from the Father; we immediatly from the Son: 'tis he that most immediatly gives the Holy Ghost to us. — *He shall glorifie me (saith Christ of the spirit) for he shall receive of [mine] and shall shew it unto you.* The power the Holy Ghost gives, 'tis the power of Christ; the truth he reveals, 'tis the truth of Christ; Whatsoever excellency he inspires, 'tis the excellency of Christ, and to make similitude to him.

I.
Imperien-
di discer-
men.

Christ had his unction according to his capacity; of infinite capacity, and therefore his power, the power of a God. All power of God in man, comes but to finite power, the Subject is capable of no more. Almightinesse in a Christian is but finite power; infinite power working finitely, according to the capacity of the Subject.

Christ had a more full unction then we, being a vaster continent; and he had a more free unction, that is, power more absolutely conferred, and made over very personall to him. He had his power as the first *Adam*, wholly at his own dispose,

dispose, so he spake of it, and so he wrought by it, *I have power to lay down my life, and I have power to take it up.* He could do this, as of, and from himself. The most Almighty Christian cannot say thus, without blasphemy. Infinite power works in us, but not infinitely nor personally, as a thing wholly and altogether at our dispose.

Christians, are ye Almighty men and women? 'Tis a seasonable question; an Almighty strength is coming against us. God is armed, deadly work is in the Land, Can ye suffer unto death? Our glory will be great quickly, or our shame, obedience to blood and death is coming into use again. *Is my strength the strength of stones?* saith Job. The strength of stones and rocks, a kinde of Almightyness is like to be needed, all the strength of God, to carry us out well; What power of God works in you?

Divine Justice is thorowly awake, but ah Lord! we are not. Full executions working, full preparations asleep; all will be ours with a wet finger; No Christians, 'twill not; 'twill be with a wet heart too, wet with blood, and 'tis well if not with the blood of some of you. 'Tis a remarkable expression that of the Prophet Ezekiel; when he had foretold sad things, he concludes thus; *Then said I, Ah Lord God, they say of me, Dost he not speak parables?* We are too many, as those that preach our own melancholy fancies, when we please not their fancies. I have often sadly said it, and with as much humility as I could, *That Englands mercies would be bloody mercies;* but I doubt what use was made of it. The Sword

Ezekiel.
v. ult.

you now all see is drawn, when 'twill be put up again, what bleeding yet is behinde, the Lord onely knows, 'twill be our wisdom to get strength for the worst; *All might*, all the power of God working in us, to bear up under all that can come.

To have serv'd Christ with our hearts would have serv'd turn very well, these fourscore or these hundred yeers past, but now 'twill not, it must be with our heart-blood; what strength and power have ye in your hearts to this? can you bleed out your souls in your Fields, in your Streets, at your Doors, in your Houses, for Christ? Tell me all of you (I beseech you) what strength have you to this? I have but little, I have none: this is the generall vote. Such language in humility is good; but where 'tis so indeed, there 'tis sad. Why how have you used your precious time? you have had many yeers to fit for this one; many dayes of peace to fit for this day of War; many unbloody dayes, to fit for this bloody day. You have had a growing time; a time of full growth, for full service, for any service; This will be pleaded against you by Christ and conscience better then I can do; how will ye be able to bear it?

The time is come that many will rue their losse of time; that sloth will fall to slaying the very womb that hath long tavel'd with her; hard work, deadly hard work will every day now fall to him that never dream't on't, and many I fear will eternally die in managing a good cause. Ah Lord! this is sad indeed, when a man shall lose his life and his soul too, in a good cause;
when

when a man shall make the greatest losse, in the greatest and bravest work of gain, that can come into a mans hand. I like courage well, but dislike a desperate man as much; such is every one that goes about deadly work, and yet altogether unfit to die; under the command of the Devil, when he puts himself under the command of man, for God.

The Devil is Almighty in some men, I would speak a word to this. That which doth rule all in you, is your Almighty; by this you may know what power works in you. What power is supreme in you, the power of light and truth, or the power of darknesse and sin? There is a strong man, and there is a stronger man; the stronger man is the Almighty. Three things will clear what power 'tis, that is Almighty in you. What are you in 1. *Choice*? What in 2. *Pursuit*? What in 3. *Rest*? What a man chooseth, what a man prosecutes, what a man rests in, that has all, is all; that's *Almighty*. You that chuse sin, prosecute sin, rest in sin; Satan is your Almighty, your God: you are strengthened with all might from Hell. *The God of this world rules mightily in the children of disobedience* saith the Apostle. When sinners are to sin as children to a father, doing what they do very naturally, freely, constantly, contentedly, ah! lay this to heart, sin is Almighty.

Enlarge these things as you will in your selves, I can say onely this; You are lost men, if any thing be Almighty in you, but Christ. As you love your souls, consider what power works in you, and by what strength you are rul'd. You
that

that have nothing but the strength of sin and Satan in you, what will ye do when deliberately put to it for Christ? You will deny him and blaspheme him to his face; a man is, and necessarily must be, as the power that works and rules in him: you may think this, and promise that, (the weakest Creatures are aptest this way) but what over-bears you now, will quite undo you in the day of tryall.

• These things, Christians, I have spoken out of fear of some, but I hope well of the most of you; That an Almighty Arm of God is under you, and an Almighty Spirit and Power of God working in you: I would it were so with all. All of you may be, what any of you are. Covet things that excell, and Christ will give you excellent things; an excellling strength, *All might*. The most of Christ is best: the most of his power, the most of his truth, the most of his love, and the like; few hearts strongly hang after this, therefore are miserable in their little, of him that is all; All might, and all joy, and joyes so to be, to that soul that pants after it.

All might comes in as all sin goes out; the Holy Ghost is our power, and he dwels and works as he can get room. Let Christ have all your affection, and you shall have all his power, to make you able to do all that he shall call you to. A man is made to duty, as he strongly loves; strong desires take and make Christ, and then Christ takes and makes the man strong; as strong as his work to which he hath such a desire.

God dispenseth himself according to his own will,

will, and yet according to ours too. Tis the plague of most men, that they desire but little of God : they are heart-enemies to all power that opposes their corrupt affections. The strength of God to mortifie what man loves, and God hates, will man seek ? Or will God give without it ? *All might* to overcome all, that overcomes the soul, what men desire or thirst after (this is talkt of ?) Therefore they very deservedly dye under the power of their sin, and in the weaknesse of their souls.

Grace in its measure (though not according to its being) is dispensed according to desire in its measure ; for 'tis but a prevenient capacity made by God to hold so much, or so much of himself : Christians enlarge your desires as Heaven, as the wicked are said to enlarge their desires as Hell. If you would have great things you must have great desires. According to your affections will be your fruitions ; if you desire flagons of power and love to stay you, you shall be so supported ; if you pant after power, *all power* to bear you up, you shall be so born up. Almightynesse to action, springs out of almighty-nesse in affection.

According to affection, and according to *faith* doth the power of God work in man : Therefore is *Steven* said to be a man full of faith and of the *Holy Ghost* ; and else-where, *full of faith and power*, *Acts 6.8*. According to our faith, is our incorporation with that strength and power, which is indeed Almighty ; and according to a Christians incorporation with this, is his derived almighty-nesse. By *faith* the walls of *Jerico* fell :
'twas

'twas faith that made those Worthies, such almighty ones. As the soul rests upon the Almighty, so is it almighty. I would ye would study nothing else but faith; all you have is in it. Every age calls to peculiar service, this age calls for almighty Christians; Ye see the way to it, blessed are ye, if ye finde it: This blessednesse I will speak of in a word or two and close up this point.

1. An Almighty Christian, 'tis a *Mordecai*; one set upon the Kings Horse, cloathed with royall apparell, and a *Haman* holding his bridle. 'Tis a man over all, in God. 'Tis one clothed with the Sun, having the Moon under his feet. 'Tis a Christian with one foot on the Earth, and another on the Sea; trampling under foot corrupt doctrines, corrupt advantages, all that is unworthy of Christ, and will not go along with the soul, to his everlasting home.

2. An Almighty Christian, 'tis one that moves in the highest Sphere, *in caelo chrystallino*, in the chrystall Heavens, as neer the Heaven of Heavens as may be. 'Tis one that waits for Christ from Heaven, more then for Heaven from Christ. 'Tis an Eagle, the King of Birds for sight and strength; he can look to the end of what God sayes and does, and stand it out expecting that end: he can look to a *Canaan* under a frown; behold life in death.

An Almighty Christian can venture all upon an invisible God; binde up all in one visible word: he can give an *Isaac* to the dead; expect an *Isaac* from the dead; beleeve that truth shall never die, who ever die or live. An Almighty Christian

Christian can live and dye with an Almighty Saviour. Christ alone is enough ; Christ alone is all. Christ in poverty, is riches ; Christ in death, is life ; he is in spirit still according to him that he loves, and not according to what befalls him, that he loves. He is in affection according to the person of Christ, the imployment of Christ, and not according to *accidentalia* that attend him. *My beloved [is] thus and thus*, and therefore beloved. What Christ is in himself takes ; what may fall out, nothing. This Christian is Christs liveliest Emblem. *Look on me* (saith Gideon) *and do likewise*. So doth he look on Christ, and what Christ sayes, he sayes ; what Christ does, he does, let all the World say and do what they will. He can be baptized with the baptism wherewith Christ was baptized, though a bloody baptism.

And Almighty soul on Earth, what will this soul be in Heaven. One strengthened with *All might*, is one prepared for all glory. *Who can number the dust of Jacob, or tell the fourth part of Israel ?* Who can number the Jewels of this Christians Crown ? Or tell the fourth part of them ; *Thine is the Kingdom*, [*Power and Glory, &c.*] Power and Glory go in a chain with mutuall respect ; as the one is, so the other. Look how much of Christ here, so much of glory with him hereafter. As Christ is in any soul, so he will be glorious in that soul : So farre as he reveals himself in any soul, so farre he abides and will for ever abide, and challenge honour fit for such a vast being, when he comes home. He now lives obscurely, but he will live in

in state, according to his revenue, and seat : Here is *All power*, here must be all Glory, here are wide spacious rooms, they must have hangings suiteable : I am all, in this all, I must have state answerable. Christ glorifies himself in us, as he reveals himself in us. Tis often hinted, when much is enjoyed, what it will end in *at the appearing of Christ* ; 'twill best speak it self then. I can speak no more of it now.



The third Sermon.

CO L. I. II.

Strengthened [with all might] according to his glorious power, unto all patience and long suffering with joyfulness.

Doct.



LL Might. Divine power works gradually in a Christian. Some have little, some much, some All might. There was (it may be) but little strength in these Christians, it may be much ; but surely not All might. What ever there was, the Apostle saw room enough within, for more ; occasion enough without in the world, for more ; for much more ; for all that might be had ; and therefore so prayed — Strengthened with [All might, &c.

There

There be heavenly places in Christ ; some lower, some higher, some highest of all, and yet all heavenly and holy. *And hath raised us together and hath made us sit together in heavenly places in Christ Jesus, Ephes. 2. 6.*

The expression notes a graduall working of Divine power, according to which we are raised and wrought to a similitude with Christ in holynesse, lesse or more. The highest extension of power from Christ, makes the highest heavenly place in him ; that is, the greatest similitude to him, in purity and felicity.

Our Heaven here is a growing Heaven ; our Kingdom a growing Kingdom : we go from glory to glory, from strength to strength ; from a little grain to a great Tree, from babes to strong men ; from smoaking to flaming, and so ascend up in that flame to a fixed glory, an abiding mansion ; to a glory that shall admit of no ebbing nor flowing, of no intension or remission, of no graduality respecting the same subject.

Divine power works according to order ; Christ comes in state into the little World ; line upon line, precept upon precept, power upon power, untill all be over-power'd, and the little World wholly his. The Sun comes in state into the great World ; it is not up at the Meridian, as soon as it appears in our Horizon ; it rises and rises, higher and higher, and so fills the great World with glory by degrees ; So does the *Sunne of righteousness* the little World, to wit, man ; he is not at a Meridian height in any mans heart presently, but gradually ; by greater and greater Revelations of power

power and strength, he rises to the Revelation of all power that the soul is capable of. He dwels, and then walks—*I will dwell in you and walk in you*, saith the Lord. He takes up a dwelling and then makes long and stately walks. He makes known power, and then great power, and raises it *revelando* till it rises to exceeding great power—*That yee might know what is the exceeding greatnesse of his power to us-ward who beleeve. Ephes. 1. 19.*

4. Divine power works in grace as it works in nature; 'tis Christs own comparifon. Divine power works in nature gradually, by steps and degrees, to perfect naturall things. *The Earth brings forth fruits of her self* (saith Christ) *first the blade, then the ear, after that the full Corn in the ear, and then immediately the Sickle is put in, because the Harvest is ripe. Mark 4. 28.* So does Divine power work in grace (for this is the scope of the similitude) by degrees, not all at once; and answerably a Christian rises to bud, to blade, to ear and to full Corn. When *all might* is revealed, the Corn is full; the state of a Christian is come to his maturity; he will not be long now ere he be gather'd and hous'd in Heaven.

5. Divine power works in man, according to what God intends by man. As men are design'd to Gods Service, so God designs his power to their service, to work in and about them. Divine power is Gods immediate agent; man a mediate: power is in the hand of God, man in the hand of power, and held up by it, lower or higher, as his work is—*Whercunto I also labour* (saith the Apostle

Apostle, speaking of his Ministeriall work, *striving according to his working which worketh in me mightily, Coloss. 1.29.* God had a mighty deal of work to do for the Apostle, and his power wrought in him mightily. He wrought without, as God wrought within; he stir'd as stir'd — *striving [according to his working, &c.]* Power is necessitated to work gradually, office and condition doth so change and vary in this World. With an eye to this the Apostle prayed; he apprehended these Christians set out for great hardship and service, and so he sets upon God to raise power and force answerably for their aid. — *Strengthened With all might, &c.*

One or two things note, for the right understanding of this point. Divine power, where it works lowest in any Christian, works above the ruining power of sin: *Greater is he that is in you then he that is in the World,* saith Christ; greater when least, and where least, then that power which opposes him in a Christian heart. Christ according to ordinary and daily residence, carries the soul above the ruining power of sin: *greater [is] he that is in you, &c.* They might suppose their condition the lowest of any, as it is common and comely for Christians to do, and Christ condescends in speaking, and takes it so, and speaks of it under such a consideration, and yet sayes he, Fear not; the power that is in you, is greater then the power that is against you. The lowest degree of power that works in a Christian, will hold the soul that it shall not eternally miscarry; what strength soever be raised to this end, so that the devil shall lose his grand designe,

to wit; the destruction of the soul. The lowest degree of Divine strength, is supreme strength to all power resisting; as the lowest good Angel
 * *Excelleth in strength* all bad.

*
 בה
 נברי

— *Fortis*
robore.

Angels of
 his, which
 are mighty
 (i) trans-
 cending
 in strength.
 tis an He-
 braisme,
 and notes
 a superla-
 tive. *Psal.*
 103.20.

2. A second note is this, The state of Christi-
 ans in generall under the Gospel, is a very capable
 state of the highest revelations of power. *Verily,*
verily I say unto you, he that beleeveth on me, the
works that I do shall he do also, and greater works
then these shall he do, because I go unto my Fa-
ther, John 14. 12. Accession is now very free,
 Intercession very potent, Blessings are answer-
 ably necessary. The expression of Christ foremen-
 tioned, notes that there is a peculiar intercession
 suited to this bright Gospel-age wherein we live;
 our grace-capacity now is answerably necessary.
 What intercession works in Heaven, such power
 and love works forth upon earth. We live un-
 der the richest climate, under the richest heavenly
 influence: all might and all excellence may with
 all ease be obtained now, in comparison of for-
 mer times.

Use I.

A double use I would make of this point, to
 try you, and then to stir you to acknowledge mer-
 cy as you finde it. That Divine power works gra-
 dually, should make much inward observation, to
 see how God works in our hearts, whether little
 or much; Should be the sicknesse of your souls to
 finde little of God stirring in them; 'twill be the
 death of your souls, not to finde power of God
 enough stirring in them, to salvation. Our great
 work is to eye how Divine power works with-
 out in the World; but our greatest work is to
 eye and observe how it works within, in our
 hearts;

hearts ; I wonder at some mens temper , which least of all minde this. The soul of man is the noblest thing in the world, 'tis above the world, and dost thou think that he which made it so above all for himself to work in , is least to be heeded what he works here ?

All pains spring from one , that we have so little of God : all pains and cares therefore should be turned into one , What have I of God ? how might I have more ? more of his love , more of his power working in my soul ? God gives *all might* to many , and yet remains *all might* for any . Man has his Heaven as he will. He that will have it in the full and all—enjoyment of the Creature, he has it in this ; God *fills mens bellies with this treasure*. Those that will have their heart in nothing but in the full and all-enjoyment of God, have it so ; he satisfies mens thirst let it be what it will, or how great it will. He satisfies the hungry belly , and the hungry soul.

Affection is a graduall working thing , and a various working thing, as the power of God is ; men had need look how it rises in thirst after any thing but God , they may have their longing else in wrath , and have enough of every thing in their hands to fill their bellies, but not enough of the power of God in their hearts to save their souls, and this will be sad indeed. The power of God works gradually (say I) in the hearts of men ; in some, much ; so much that one may say they have all might : in others, little ; so little that one may truly say there is not power of God enough unto salvation. I am not ashamed of the

Causio est.

Gospel saith the Apostle, for 'tis the [*Power of God unto salvation.* Is there power of God enough working in you, to rise to so much as this, *to salvation*, to soul-salvation? eternall salvation? Power enough to make you the sons of God? 'Tis a great unhappinesse to fall short of any power of God communicable; that any blessing power of God which works in any man, should not work in me: but to fall short of so much as will make the soul fall short of its eternall rest, ah Lord! what misery shall I call this?

Scrutinium.

What faith, what love, what joy, what passion doth that power make which works in you? by this you may know whether 'twill prove a power Divine enough, and strong enough to save your souls. Ye beleeve in Christ (we must beleeve this) well: yet this is but one thing; that power which works this, works more and further, if it work effectually unto life. Ye beleeve in Christ; 'tis well: Do ye love Christ too? his word, his people, his wayes? How strong is this love? as strong as death? to the death of sin and self? I mean the deniall of both. Remember this one thing for all; power where it works unto salvation, strong enough to save a sinner, it makes strong passion, lasting passion, and all towards Christ and truth. Christ is *fair, fairest, the fairest of ten thousand*, that is, The fairest of all; so to day, so to morrow, so every day to the last day, *to the end*, as that love which set power at work in the heart, is.

Divine power, when and where it works unto life, takes the heart first; there it begins. A man loves as soon as he lives, Christ, Truth, whatsoever

soever is holy. There is a desire of milk, *yea sincere milk, in new born babes*; in babes as soon as born there is love; love to truth, love to pure and sincere truth, to the pure and Holy word and wayes of God: there is even in babes *desire*; *Divine affection*; panting after that light which came down from Heaven: O what is truth? what is Christ? would I know him; would I could enjoy him; *First faith* is most indiscernable; *first love*, which works from it, is most discernable, 'tis so strong and pure, and therefore I most mention this passion in this case, to discover the power that works in you.

Divine power makes a divine nature where it works to salvation; a man is another Creature in desire then what he was; he sensibly differs from himself in affection. Things momentanie are fallen two, yea, ten in the hundred with him; they have lost their price. The heart hath sold all for nothing, that was all once unto it: *Gold, dung*; learning dung; all losse and dung; *stinking earth*, that way taking. The heart thirsts for nothing, but him that is all; all power, all love, all holiness, all happiness. Divine power, where it works strong enough to save, makes passion divine, all passions, Love, Joy, Fear, Hatred. I doubt much what power works in some mens hearts, I see their affections so strong and so hearty to the world & the vanities of it: I see passion so impure and so strongly working downward. Christ and truth but as a straw when it lies in the way of the mans lust; he leaps over it with ease to satisfy his desire, I like not the state of that mans heart.

Power is leading where 'tis saving; it leads

by truth ; by the heart. *I am thine save me*, saith the *Psalmist*. *Thine*, that is, thine according to truth ; thine in heart, thine in life : thine in trust ; thine in blood, in Christs blood, I lean on none else to save me ; I lean to none else to guide me.

Power is killing, that is saving ; sin-killing, that is soul-saving. The body of death, dead : the body of death, no body ; no body with a soul, with life. Self-will slay ; the will that lives, Christs. Not I live, Christ lives in me, (i) not my will, but Christs will carries and swaves the soul. These things have been said to try you, what power and grace of God is in you, I shall say a little more in the next place to stir you, to acknowledge grace as you finde it, and so leave this point and you for this time.

Divine power works gradually ; " why as you finde God working in you so acknowledge him ; Let God have his own to a grain. *Thine is the kingdom and power, &c.* We are taught this to acknowledge grace in its latitude, to the God of all grace. The Apostle gives God his own by weight, to a grain, which works in *me* mightily sayes he If God works in you mightily, let him hear of it mightily. As ye feel God, praise God. Make expression from operation, and expresse it fully if you can. Thus doth *Daniel*, *Then Daniel blessed the God of heaven, and said, Blessed be the Name of God for ever and ever, for wisdom and might are his, I thank thee, and praise thee, O God of my Fathers, who hast given me wisdom and might, Dan. 2.* An excellent spirit and power wrought in *Daniel*, and he acknowledges all to the giver - *wisdom.*

dom and might are his. How Gods Power and Glory went in the Sanctuary, is turned into a Psalm of praise; made to eccho to the author. The very degree thereof is noted, — *so as I have seen them.* That I may see thy Power and thy Glory — *so as I have seen them in the Sanctuary.* What he did enjoy was thankfully acknowledged, what he would enjoy again was heartily panted after. How you see and feel power and glory go in the ordinances, how in your hearts, I beseech you acknowledge to Christ; let him have the glory of every powerfull working here. We are men as your selves; that our Weapons are mighty, 'tis *through God*; he does all, admire him, adore him. Heart-smittings, heart-embracings, kisses secretly, or kickings secretly; they are the kisses of *his lips*, and the spurnings of his power, give him the glory of all. How prevailingly Christ hath revealed power in thee! What a lust he hath discovered, subdued! What an eternall state ruined, hath he repair'd! What wounds he hath healed! What inward issues he hath stayed! What bones, what broken bones, and how many he hath set and made to rejoyce, let him have the glory of all. As Christ kisses us, we should kisse him.

— We should meet our Father with joy. Every Revelation of power in the heart, 'tis your Fathers coming towards you, to take you neerer home to himself. We call power little, some Revelations thereof in comparifon of others, because the Scripture doth so speak of it for our weaknesse sake; but this know, tis no little power that will stir your hearts, tis an arm of the Lord, which is no small limbe — *to whom is the arm*

of the Lord revealed? 'tis more then a finger, shall God reveal an arm in you, and lose it in you? He made the Sun, Moon, and Stars, praise him, saith the *Psalmist*. But that power which hath made Sun, and Stars in your hearts, which hath bespangl'd your spirits with various glories, should not this much more make matter of praise? As power heightens it self *operando*, so should we heighten it *verbis elevando*. As any Revelation hath lesse or more of God in it, so it should busie and take up the heart to return it—*in thy hand is power and might*, and in thy hand is to make great, &c. *1 Chron. 29. 1.* As Gods hand did work for *David*, so did *Davids* heart and tongue work for God: he turned power into praise, and so sent it home again in state to Heaven. But more of his expressions in that place, are very observable to this purpose and point I am pressing. *But who am I* (saith he) *and what is my people that we should be able to offer so willingly?* *1 Chron. 29. 14.* That we should be able, and able so willingly, here is the very degree of enabling power praisingly noted. As high as power sets a lesson of love, so high to a crochet it should be sung.

Do but consider some poor souls that sit by you, which have no power of God stirring in them, but lie dead, damnably dead, and then be you dead if you can, to give thanks for that power which hath quickened and raised you from the dead; God will turn grace into our glory hereafter; we should turn grace into his glory here.

The



The fourth Sermon.

COL. I. II.

Strengthened with all might according to his glorious power, unto all patience and long suffering with joyfulness.



Is as it ought to be, When apprehension makes full and due impression upon affection : When the soul works out for God in desire and Prayer, according as it apprehends the need of him ; the necessity of his power, love, or the like, for himself or others. Suitable to what the Apostle apprehended, he prayed : Suitable to what he judged these would need of God, of his power and might, so he heartily wished to them.

Apprehension is placed sentinell in the soul by God, the actions of it should stirre all. It's a power in man to see at a distance, and to give warning to all other powers, that the heart may more look out, and work out according to what is or will be needed.

God is come within sight of man, when apprehension reacheth him. According to what of God is in sight, so should the soul stirre. *I have heard of thee by the hearing of the ear, but now mine eye seeth thee, I abhorre my self in dust and ashes and repent.*

repent, *Job* 42. 5, 6. Whil'st *Job* had not such an apprehension of Divine power as it was, the lesse sinfull that his soul did not stir in reference to it as he ought, but as soon as he rightly understood it, all other powers stirred thoroughly, and *Job* answerably repented and went about his businesse, to stoop to that power which he saw above him.

Every faculty must have the honour of its place; Divine Ordination must have the honour of its end or the man dyes for it. *When you see these things say that Winter is near, &c.* Saith the Scripture. That is, make use of what you apprehend and answerably stir and prepare or you will perish with the world. So you shall have expressions frequent, when you hear this or that, then do thus and thus. That is, when one faculty does its Office, let all the rest do so too, or else you are lost men. If any sentinell shoot off, and be not regarded, the whole army dyes for it.

Any soul-power misworking overthrows all; so any soul-power disobeyed in working by other powers, overthrows all. If apprehension be blind and sleepy, the soul is undon; if apprehension see and speak in and by conscience, and yet the heart lye still, all will miscarry by surprise. Apprehension is a power placed to prevent surprise; Sad things concerning man, by Divine Ordination, work at a distance for a time; that man has his eyes in his head that sees this, saith *Solomon*: that is, apprehension discharges its office, if this Office, and power be sleighted by other powers in the heart, all is taken by surprise.

I think

I think apprehension now, does its Office in most of you, how is it obeyed in heart, in other main powers of the soul? Surely now no man but must needs apprehend, that he may want much of God speedily, as much as the Apostle apprehended these might do, much might, all might: now what stirring of heart under all that you apprehend? Yee are convinced; are yee converted? Do yee stir now for your selves as the Apostle did for these? Do yee wrestle hard with God for all that yee apprehend, yee may need? Can yee apprehend the necessity of much and be stirr'd little? Can yee see blood and death in the Land and lay nothing to heart? Can'st thou see better blood then thine own shed, and yet make no preparation for the losse of thine. Though many be slain yet shall not I: ah Lord! That soul is slain already; 'twill be wofull when that body comes to be slain too.

Dost thou see a Sword in the land separating between soul and body, and dost thou not yet set to separate between sin and thy soul? Art thou resolved to dye in thy sin? Wilt thou bleed to death in thy sin? This will make every drop of blood that comes from thee as gastly as Hell. What a deadly bleeding is that, when soul and body bleed to death together? When the soul bleeds as fast with wounds from conscience, as the body with wounds from man. When soul and body bleed mortally together, ah Lord! Let me not be neer that man: how will he sigh? How will he look, speak, gaspe, and groan? And yet may such sad sights many be for ought I can discern, in many mens preparations to this hour.

Sinners,

Sinners, God deals with you now as with *Balaam*, he stands before you with a drawn sword, he threatens your blood, your death if yee make a step further; yee cannot but apprehend this now as well as I; *Balaam* and his Ass too must needs see it now. What now will yee do? Will yee make no use of such palpable apprehension? How exceeding sinfull will that sinne become which rids it out now against blood and death, and will live when the man must no longer live. I beseech you all consider the dealings of God, and consider your eternall state. Christians what do yee see? What do yee do? Yee see blood, good blood, a great deal of good blood fall, does good blood stirre in you? You see death most deadly coming towards you, upon the point of a mercyleesse sword, as mercyleesse I dare say you *Londoners* shall finde it, if it prevail, as ever was drawn, do yee sit and prepare for it? To be hewed to pieces, drag'd to death, trod to death under horse-feet? Yee cannot but apprehend that things may go very bad, and that yee may need very much speedily; does apprehension make due impression? Do yee work out heaven-ward, as the Apostle doth here answerable to what yee apprehend you and yours may want?

Sinne is in great power where the soul will not give up, when he sees God coming against him. Thy love to sin will be an everlasting love, that dyes not to sin now; thou and it will go to Hell together. Affection to evill becomes *Almighty*, unconquerable, and there is no way but one with the man. Man must dye or his sin, that justice is at work which wil kill one or tother. I bleed

bleed and mourn to see how some men sin in the face of Justice, at swords point ; swear, curse, and drink drunk, and yet going about deadly works. I see plainly now, That a man may see misery, and yet not seek out to be blessed ; he may see himself and others very open too, and very neer upon deadly danger, and yet neither seek out for himself nor others ; why else do we see so many continue still yet as they were ? *Pauls* spirit surely is few mens happynesse to stirre effectually towards God as they apprehend just cause.

Apprehension works divinely upon affection, as it keeps it self pure from unbelief, and no otherwise. Unbelief is full of shift and evasion, the life of apprehension dyes in this. Apprehension made from the Word of God, or works of God, works no longer nor no stronger, then as faith works with it. Why do such mighty apprehensions as we raise sometimes by the word, dye and come to nothing, but because faith dyes ? Men believe but whilst they see us and hear us speak. Keep faith alive, you will else see Hell often, and feel it too, and yet do nothing to shun it. Yea will see misery, and yet not prepare for it, yea, yee will see judgement at the door, and yet scoffe at it ; so did they of the old world ; and another old world is this.

Apprehension works divinely upon the heart as the will is subdued. A stubborne man fights against all apprehension he does not like ; he shoots at God a great way off, and kills him before he can come neer the heart, to do any good there. *I will not hear him sayes Ahab, he never prophesies*

1.

2.

prophecies good to me. A stubborn heart does pre-judge, kill things before they can come neer him. Apprehensions work as we manage them; the strongest are quickly kill'd if we fight against them; the truest quickly made delusive if an unsound heart be in us.

3.

Apprehensions are best and work best, as they come from God and are carryed to God. Some apprehensions arise from Satan and his temptations, these often work strongly, but run the soul still against some truth, and off some duty. That truth which is jassel'd against must discover such apprehension to be temptation, and set the soul in again. A man must fight against apprehension as it fights against Gods will, and takes us off from our duty. A man must not make apprehension from fiction as some tempted souls are taken up this way, but from reall words or works of God, these are onely of sanctifying power upon the spirit. And yet these which rise well, must be kept up well, or else these will be powerlesse too. A man much in apprehension must be much in Prayer, things will dye else in the brain as they lye, and derive no influence down upon the heart. God must hear much of what we see, or else our vision will not be glorious; taking, filling, and leading the heart. Divine apprehensions are Gods joggings of man, and man must jogge God again often to understand them well, and to use them well, to know fully what God would to us in them, and what we should be to him by them. Apprehensions come in confused, and are shap'd and made plain by Prayer; as they come from God they are oft-times

times above us; as carryed back again to God by Prayer, they are made plain and easie to us, and very effectuall upon us. I judge these things very sweet to some of you, but I doubt they are very uselesse to many, they do so little lay their Eye or Ear to Gods Word or Work, so little busie apprehension about any thing that is Divine. Apprehension works much (I believe) this yeer, but (I doubt) not very Divinely if it did surely we should see better hearts and lives then we do.



The fifth Sermon.

COL. I. II.

— *Glorious power, &c. or, power of his Glory.*



T may be I may prosecute this expreffion both wayes, as you have it rendered, and as 'tis in the Originall. As you read it 'tis rather interpretation then translation. Word for word, as 'tis in the Originall, is *according to the strength, or force of his glory*; which is a propriety of speaking in the primitive language, where they would expresse a glorious thing, to expresse that by a substantive which we do by an adjective

— *The power of his glory, for glorious power.*

power. Like to this is that expression, *2 Thes. 1.9.* *Who shall be punished with everlasting destruction from the presence of the Lord, and from the [glory of his power, that is, from his glorious power as we speak.* In my Text power is put first, according to the [power of his glory : but in that Text fore-cited, glory is put first — *from the glory of his power : both note one thing, to wit, a glorious power.*

Power is called glorious when it doth glorious things within or without ? Therefore are these expressions here made *Relata strengthened with all might*, — according to his glorious power. When a Christian is made Almighty, then is power made all glorious, *glorious power* ; known so, and called so. Thus doth *Moses* and other servants of the Lord call power glorious, when it was extended to do glorious things. *The right hand of the Lord is become glorious in power.* (saith he in his Song, when God had drowned the *Egyptians*, *Exod. 15. 6.* *Thy right hand hath dashed in pieces the enemy.*

Having spoken this to explain, I would speak this to stand on, *That we are to admire and call Divine power as it works* : When it does great things, Almighty things, glorious works in the world, in our hearts, then are we to call it answerably as the holy Ghost doth here, *glorious power.* Strengthened with all might according to his glorious power.

All out-goings of God should be called and named as we finde God in them. Christ the great channell of all in which God goes forth into the world (power, wisdom, mercy of God and the like)

like) is named according to what of God was in him and to be declared by him. — *And his name shall be called wonderfull, the mighty God, the everlasting Father, the Prince of Peace.* As Divine power, mercy, or the like, works in any person, or by any person, so should it be called, *mighty, wonderfull, glorious, everlasting, &c.* Thus doth the Psalmist, *His work is honourable and glorious. The works of the Lord are great* (sayes he in the verse foregoing) and then in this verse he calls it *honourable and glorious, Psal. III. 2, 3.* As power works, so it is to be called : as wisdom works, so is it to be called — *His understanding is infinite,* saith the Psalmist, speaking of the wisdom of God, *Psal. 147. 5.*

As Christ goes in this world, so we are to talk of his going ; as he rides in this world, so we are also to talk of that. If Christ ride in triumph, we are triumphantly to speak of him ; we are to call him *Hosanna in the highest*, when he shews himself highest *. If he take and shew the state and power of a King, a glorious King, we are to give him royall and glorious Titles ; we are to name him still in word, as he names himself indeed : we are to Christen Christ as we finde him ; to name power as we finde it, love as we finde it, &c. We are to *extoll him that rideth upon the Clouds* : that is, We are to lift up him, that lifteth up himself ; we are to set him in the Clouds which hath set himself there ; we are to set up God in words, as he sets up himself in deeds ; to set up him above all, which sets himself above all, to call him Almighty, which does Almightily ; to call power glorious, which

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doth

* When he rides upon Asles and rules Asles ; when he shews an overruling power over the unruliest things we are answerably to call him and his power which so work,

doth gloriously. — According to his glorious power, &c.

Love leads to this ; Justice binds to this , to give to God that which is due to his Name ; to give to power, that which is due to power ; to put titles suitable to state. Give unto the Lord the glory due to his name, saith the *Psalmist*, that is, To admire and call power as it is, and as it does, in Christians and for Christians : to call power glorious is but due, when it does glorious things; the Apostle so apprehended, that when he spake of power as working at such an height, at an Almighty height for the carrying the soul thorough the worst that might come, that he was bound to call it *glorious power*. *Vain man would be wise though he be as the wild Asse-Colt*, saith he to *Job*, that is, He would be accounted wise, and called wise though a fool, though of no more wisdom then an Asse, then an *Asse-Colt*, the silliest of Asses : vain man would be accounted that which he is not, and have more then his due to him, but 'tis not so with God ; he would have no man call him what he is not, or any thing he does, what it is not ; but as he is, and as he does. Tell *Pharaoh* *I am that I am* ; as he sees me do and work, so let him call me and no other wise ; as men see me and feel me, my power, my glory and the like, so let them call it and me. — *Strengthened with All might according to his [glorious power, &c.*

Use.

Love leads to this, justice binds to this, and yet I fear I shall not finde so much favour for Christ from every one, as to obey this doctrine. A glorious power wrought in and by Christ, and yet the Scribes and Pharisees would not acknowledge

ledge it, but blasphemed all. They would not call Christ, Christ; God, God; though convinced he was so; but called God a divell; and the power which wrought in him, by him, and for him, a Diabolical power, and thus continued blaspheming glorious power, the most glorious power that ever wrought: So did *Jannes* and *Jambres*, the power which wrought by *Moses*.

This generation is alive again; alive and lusty in this Land at this day. Divine power works gloriously in the hearts and hands of Christians, yet will not many wretches acknowledge it, but deride it, blaspheme it, make head against it, as a power of the devill: Never did divine power work more gloriously in the hearts and hands of English Christians then at this day, and yet never lesse acknowledged, nor more opposed; what speaking, what plotting now by cursed spirits, against glorious power, wisdom, and love that stirres in the people of God? Men care not what they say of our God, nor what they do against those in and by whom he works. Men will not see Christ in Christians, nor Christ for Christians, but Christ will make them see and feel both.

When the heart is naught 'tis full of shifts, such men will attribute all that is done, to any thing rather then to that they should; then to divine power, and call that *glorious*. The *Syrians* attribute that to Hils which they should have attributed to God, for which Divine power wrought bloudily again, more bloudily then before that they might acknowledge God, and call his power as it was *glorious*. Thus saith the Lord,

because the Syrians have said, *The Lord is God of the Hills, but not of the Vallies, therefore will I deliver all this great multitude into thine hand; and ye shall know that I am the Lord,* 1 King. 20. 28. wretched men will call Hills strong, houses strong any thing strong and mighty but God. The working of Divine power in the hearts and hands of Christians so lately and so gloriously at Keynton, I much doubt whether the wicked will acknowledge to be the power of God against them, and call it as it wrought, *a glorious power*. Divine power therefore shall work again and again, more bloudily then at Keynton, till they be made to call it a glorious power which works in the hearts and hands of Gods people. Their blindness and madness is our affliction and their damnation, let's put one against t'other to easen our burdens as we may.

O when will English Papists and Atheists, call the power of God which works in the hearts and hands of English Christians, *a glorious power*? [*His*] *glorious power*? When will they confesse, that they are *strengthened with all might according to [his] glorious power*? Men of Almighty hearts and hands, by the power of an Almighty God? When will *Balaam* alight and turn his horse, and confesse a glittering glorious power of God against him? When will he ingeniously say, I cannot curse, but blesse altogether English Christians. such a glorious power of God works in their hearts and hands? Naughty hearts have their shifts, and they have their sins: pride cannot call that power glorious, which is against it. A proud person cannot acknowledge that power glorious,

ous, which shames him. A proud heart is a deadly plague, such a man will rather dye, then lay down his Weapons to God; then acknowledge himself too weak for glorious power. O what a nothing is man! What a worse then nothing is a wicked man! And yet what a something! What a all! What a some thing above all, doth he think himself!

No Land surely, hath more guilty wretches of disobedience, to this doctrine I have in hand, then *England*. What Land hath such desperate unacknowledgers of divine power, of such glorious divine power as we have? Had the glorious and mighty power which works in the hearts and hands of Christians in *England*, wrought so in the sight of *Turks* and *Americans*, how would they have adored it, and glorified it! What hardened Wretches are sinners against the glorious power, which works in the light of the Gospel above all others! Let all men know this and fear, that as power is abused, so 'twill right it self within and without. Glorious power abused, will right it self gloriously. That glorious power which works in the hearts and hands of Christians in *England* abused, blasphemed, as many do, will harden and cut off with a witnesse; 'twill turn men into divels, and divels into Hell a pace. Divine power stumbled against will throw men, but Christ and his power scoff at and blasphemed, will fall upon men and grind them to dust; and yet this is the practice of our Enemies. Let us be patient they fight against themselves with their tongues, more then we can do with our hands, by blaspheming

that which they shall be forc't to stoop unto.

That which the wicked will not do lyes the more upon us, a necessary work will else fall quite to the ground. You have seen how divine power hath wrought, in the hearts and hands of our brethren abroad, in Gods Cause, call it as 'tis; *a glorious power*. The Almighty hath strengthened them within and without, according to his glorious power; call it so. He raised and strengthened the spirit of *Scotland* to resist to blood, against bloody wretches that would have destroyed both them and us: *his power is a glorious power*. He hath raised and strengthened the spirit of *England* to resist to blood, against their bloody enemies and ours too; against all the base bloody body of many Kingdoms combined: *his power is a glorious power*. He hath strengthened the hearts and hands of Christians at *Hull*, at *Portsmouth*, at *Coventry*, at *Warwick*, in the City, in the Field, and made them victorious; *his power is a glorious power*. Blood, much good blood is slain, and yet much risen up again: men have hearts, to set their feet in the place of the dead, to dye again, that Christ may never dye: *his power is a glorious power*. He hath made the spirits of Nobles, Noble; the spirits of Gentlemen, Noble; the spirits of Tradesmen, yea, the spirits of Plow-men, noble; City and Country, noble: all *England* (for so I account the Parliament) resolved to live and dye with truth: *His power which worketh in them and us, is a glorious power*.

This is spoken in the generall. I would have every one of you in particular, to take notice what power works in and by you, and call it as

it

it works. Are yee self-condemned? Call that a convincing power. Are your hearts prick't and wounded? Call that a terrible power. Are your hearts inflamed with love to Christ? Call that a *glorious power*. Divine power condemning, executing, to wit, torturing, must be look't to be-times. Tis time to shake off sin, when hell is come home; come into a mans soul, ere the soul be gone out of the body. A power working meerly convictive, is a sad and black, not a glorious power. Such a man should know that life and death are neer him: he may live, or he may dye, as stoops to that power which hath seised upon his soul. Where power works meerly convictive, that man is endited for his life; if he can believe he will do well; if not his wounds will bleed to death. No power works so black and sad in the soul, but faith alters it, and makes it a glorious power. The goings of God in the soul, are suited to faith still. Believe O self-condemned soul and thou shalt see the glory of God; a glorious power working in thee. Out of faith, springs love; out of love, Heaven; Heaven felt, and then, and not till then, a Christian calls the power that works in him a glorious power: all is glorious in Heaven. The soul quickly calls power as it feels it work, and very hardly otherwise. We call the Sun glorious, when we see it and feel it, smiling, warming, and comforting of us. Other celestiall powers which blow, blast, nip and pinch, we call not glorious powers. Power is glorious, and confessed glorious, as it does it's most glorious works in the heart. Christians ye are too far from heaven to call the Sun glorious: too few glorious works

in you, to call power glorious. Were ye strengthened *with all might*, yee could not but (as the Apostle here doth) call power *glorious*.



The sixth Sermon.

COL. I. II.

— *According to his glorious power, or according to the force of his glory.*

Doct.



Divine things are so mentioned, as to make best impression upon the soul of man. The Holy Ghost speaks as one in Heaven; to make his auditors so: he speaks gloriously, to take, to raise, to ravish dead and dull man; to work and force way for Christ into every heart. — *According to the power or force of his glory.*

'Tis an expression of energy and divine force, moulded and shaped with such glittering letters and words, with such varnish and beauty from Heaven as to take and carry every heart thither. Words of glory, and works of glory, all things of glory, are of great power and force with faine man; in a glorious stile, therefore doth the Holy Ghost here speak — *According to the power of his glory.*

The Holy Ghost doth speak as like himself, and

and to man as like himself. He speaks as one in Heaven, as one wrapt up in God and in glory, to whom the language of the holy Land is naturall : and he speaks to man as on earth, in earth, wrapt up soul and body in earth ; cold, dull, heavy, and hard to be lifted up to Heaven, unlesse Heaven and glory be brought to his door, to his eye and ear, if any thing be of power and force upon a dead creature this will——*according to the force or power of his glory.*

God speaks to man, as man yet moves according to the ruines and remainders of his first state. Mans first state was glory, and he is a creature leaning and struggling that way still, to get and make a state of glory ; he gropes after it in every thing, and as any thing carries glory and lustre to any sense, eye or ear, so he looks after it and hearkens to it. Things of naturall glory, of glory to the sense, they are very swaying with a broken glorious creature. This the Devil knows right well. and therefore he be-spangles his expression with Heaven, and glory, and the state of a God, when he has to do with man. So he did to the first *Adam*, so he did to the second *Adam*, he shewed him all the Kingdoms of the World, and the *glory* of them saith the Text; he knows words and works inlayed with glory, are very working and winning upon humane nature, who ever wear it. Therefore doth he at this day gild all his deadly pils, and makes them golden and glorious things to look upon ; and daily works in his best apparell *as an Angel of light* ; he puts fair white sleeves upon his arms when he is going to butcher the soul ; he makes every tool and instrument of death

death look as glittering and as glorious as may be, he hath had long experience that golden glorious things are of great force, upon a broken glorious Creature. As Satan doth speak and work towards man, as man moves according to the remainders of his first state; so doth God. He knows that fallen man is much leaning and groping after glory, and therefore shall ye finde the Holy Ghost so leaning to this way of speaking in the word, and working in the World, namely, to cloath expression with words of glory, and actions, with works of varnish and glory. As when Christ was to come in the flesh, and sent his Heraulds to the Shepherds, *The glory of the Lord shined round about them*, saith the Text. Man is taken with a surrounding glory; once he had such a glory; in Christ he was to have it again; therefore came the message so visibly, and so strongly instructing this way. Glory to any sense works mightily, and be but glory to the ear, glorious words; but glory round, to ear, to eye, to many senses at once, this makes Heaven, and carries all before it, swallows up the soul. So when Christ shall appear again, you have the Holy Ghost telling man, that he shall *appear in glory*. The Holy Ghost knows that man is a creature much taken with glory, therefore doth he cloath his actions and words with glory, — according to his *glorious power*.

God speaks to man as to a creature of state. Persons of state and majestie minde glory as their neereſt kinsman, and take in things onely as they come in glory, and cannot stoop to own and embrace any else; as Kings and persons of state can embrace

embrace nothing but what comes in state, and presented with glory, suitable to their majestie. Man is a creature of state; of a big spirit; of a very big spirit in a very bad sense: words must be big when the spirit is big, or else they will not bear down all before them. One spirit speaks high and loftily to another: man will not open the everlasting doors unless the King speak, and speak as a King, in state, in glory, and therefore doth he so speak — according to [*his glorious power.*]

The Holy Ghost speaks so to man, as to make man know his distance; he speaks so, as to make him know him that speaks to be God, and him that is spoken to, but man: God speaks so as to make man admire, tremble, stoop. Man is a creature conceited, and yet of no reach: his conceptions and expressions lessen the dimensions of God, his wisdom, his power, and the like, and in this way man grows upon God by sinfull boldnesse; and therefore God is faine to put titles and epithites upon his things himself; to name things according to their nature himself, which fallen man could have done once, but now cannot; to call love, — *Love passing knowledge*: and wisdom, *infinite*: *his wisdom is infinite* saith the Psalmist: and power, *glorious* *: he is faine to cloath every attribute himself with royall apparell, with titles suitable, that so man may know and keep his distance; hear and fear: hear and admire: hear and stoop to him that is so glorious and so far above him in every Limbe: that hath such a glorious Arm — *glorious power.*

* To call
an Angel,
an Angels
and gold,
gold
—

Finally,

Finally, God shapes expression so to man, as to hint him of, and move him to, his highest state, He fetches expression from Heaven and from glory, to minde man what should take him up, and whither he should drive in all he sayes and does: he goes before man in glory, to draw man after him; he speaks gloriously to man, that man may eccho to him, and call divine power as he does, and be taken with divine power as he is; that man may look about, and turn away his eye from things that are vain-glorious, to that which is indeed glorious, and will indeed make man so, being strengthened with it. Strengthened with all might, according to his — *glorious power.*

Use.

God speaks as one in heaven; How do you hear? He makes his sword two-edged, one terrible t'other glorious; How does it cut? He uses his rod and his scepter, sharp words and glorious words; What do they work? His scepter he inlayes, and gilds, and makes a *glorious scepter*, and so holds it forth to your senses, to your eyes, to your ears; What impression doth it make upon your hearts? Can ye hear God speak gloriously and yet not be stir'd? Can ye hear God speak from Mount *Sina* and yet not shake? Can ye hear him speak from Mount *Zion*, as one in Heaven, and yet not admire him, adore him, and be taken with him?

To unstir'd souls I must first speak from this point, certainly you are dead. This is the first principle that springs from this point. Unstir'd souls are dead souls; he that speaks, speaks so gloriously, so movingly, that all men unlesse they be
dead

dead must needs be stirr'd. Were your souls alive the words of Christ are so sweet, so full of glory and divine force, that they must needs stir and take you: were you but asleep, the words of Christ are so glorious and so shining in your eyes that they would awake you. 'Tis a remarkable place to this purpose, *Cant. 7. 9.* — *and the roof of thy mouth like the best wine that goes down sweetly, causing those that are asleep to speak.* Christs glorious words are very taking, they go down *sweetly*; if there be any principle of life in the soul 'twill stir it: If the heart be asleep in the lap of any lower sweet, in the lap of any low delights, if onely asleep, and not dead in the nest, this higher sweet and glory, will awaken it, and make it speak to the praise of him that so exceeds all, in sweetnesse and love. *Solomon* was asleep for a while in the lap of low delights; but when once Christ began to speak in a glorious stile to his sleepy soul, he awoke presently, and made songs of that glory, that transcendent glory which he saw. Surely therefore I conclude, that they are dead men whom words of glory, words full of Heaven cannot stir.

How glorious the expression of Christ is here, ye hear: how gloriously Christ hath spoken upon it, out of the mouth of a babe, out of the mouth of *a worm and no man*, ye have likewise heard: of what force and power all hath been upon your hearts ye know: how much more in love with Heaven and with the Word of Christ, and how much lesse in love with the World and with your lusts then you were, you know; ye that yet are as ye were, not a jot better, surely ye are dead: ye

ye that are yet dead, ah Lord! when when will ye be alive? Let every heart attend, I will ring the Funerall of the dead.

1. Hearts dead and unstir'd when Christ speaks lively and gloriously, have certainly stopt their ears against the charmer; this soul is a prisoner to perverse will, there is no damnable prison but this; he is resolved that nothing shall sway that is holy; that his heart shall rule truth, and not truth his heart, which will damn a man if he had a thousand souls. This man hath the plague in his heart, and hath shut up himself that none may come at him, no not the King of glory, not words of glory: write *Lord have mercy, upon this mans door*, upon his forehead, for he will die in his sin, all the World cannot save him. Whom truth cannot stir, nothing can; whom glorious words of truth cannot stir, nothing shall; the man is stretcht out for dead, I am now ringing his knell, does any dead soul hear me?

2. A Scepter of gold, a glorious power held out gloriously, the God of glory speaking in glory, and yet the heart of man not taken nor stir'd, ah Lord! this heart is taken already; this heart is certainly catcht with some fading glory. Were there any soul at home when the King of glory, and the King in glory knocks, certainly 'twould open. What answer can be made? who can open when no body is at home? *Dinah* is gone abroad and ravish't by the *Shechemites*; the heart is gadd'd abroad, taken and lost in a lie, in a fading vexing glory, that will be the death of it. An unstir'd soul is a dead soul; a dead soul is a lost soul; a lost

soul in sin will be found in judgement, seldom any where else.

I have not yet done ringing the Funerall of the dead, one Peal more and I have done. Ye dead souls, Christ is making your grave, doe ye not see it? he is coming to take the length of your corps with a sword, he will bleed you first and then bury you afterward. Ye have bled your souls dead, and Christ will bleed your bodies dead, and then will ye be twice dead and pluckt up by the roots. When ye are gasping for life, will ye be taken and stir'd with that mortall power which wounds you? when ye are descended to your long home, will ye be taken and affected with that power that sends you to Hell? Surely glorious power gloriously expressed will take your souls, or destroy them. In what stile God speaks, according to it will he make operation in every man, upward or downward. Gods Words shall have their force, and make issue according to their majesty and glory in the hearts of you all: words of majesty and glory; resplendent words, which are so shaped above, as to make strong reflections of the Sun, upon souls here below, will make very saving or very killing influence.

God speaks gloriously to take, affect, and save the most obdurate heart, let him have his designe; this is the last thing that I would presse up-
you; and this concerns us all. God makes his words glorious, his works glorious, that the heart may be melted and moulded to a glorious form by them, do not frustrate divine art. Words which go forth with much of God from
Heaven,

Heaven, let them leave much of God in your hearts. When vision is glorious the soul should be in a tranſe: when the ſpeaker is in Heaven, the hearer ſhould be there too. The Lord ſpake in glory, in ſhining light, to *Saul*; he caſt the beauty which he uſes above, upon his words; and theſe wrought indeed, and made *Saul* cry out, *Lord, what wilt thou have me to do?* Me-thinks this expreſſion in the Text, is as if there were ſuch another heaven opening, and ſuch another ſhining word to ſome *Saul* here, to ſome bloody malicious ſinner. Sinner, ſinner, why doeſt thou ſhut thine eyes and thine ears, againſt glorious words of Chriſt? Some glorious *Meteors* they render the Heavens to us, as if they did gloriously open; Heaven me-thinks opens in this expreſſion, *glorious power*; how can any heart keep out of Heaven, when heaven opens to it? How can any heart but be taken with that which is full of nothing but taking luſtre? What man can paſſe over ſuch an expreſſion, without laying his hand on his heart, with ſuch a *quare*, What is that power which the Holy Ghoſt admires? Surely there is glory indeed, in that which he calls glorious; O that my ſoul could ſee this glory. Where Chriſt ſets a hand in the margent, pointing to the obſervation of any thing of his, that ſurely is very remarkable, there the ſoul ſhould ſtand ſtill, ſit down and dwell.

The very accents and aspirations of truth muſt have their place in the heart of man; the heart is to hold all: not a tittle of truth muſt fall to the ground; our hearts muſt catch it, and keep it from falling and dying. Power, and Love,

Love, and Wisdom, they are accented and aspirated; *glorious power, infinite wisdom, love, passing knowledge, &c.* These titles and aspirations, this dust of gold must not be thrown away, but adde to the impression of truth; for 'tis God setting all his strength, to thrust things into the heart; 'tis God using his best soul-saving art, to get into *Sanctum sanctorum*. As the heart behaves it self, so Divine truth lives or dies in it; as Divine words die or live in the heart, so God dies or lives in the World. Much of God dies, when glorious expressions make not glorious impressions: much God-dying makes much man-dying: that God is so much dead in *England*, makes so many men dead. Man is lesse then a tittle of truth; yea, the World is lesse then a tittle of truth: tittles of truth kil'd by the Christian World, kill the Christian World so generally at this day. As truth hath apparel'd it self, so let it go in the World, and live in our hearts; let us not take the least spangle from Her attire; Truth, and Wisdom, and Love, will otherwise lose their dimensions; and God will lose the glory of his heights and depths of divine dispensations.

The goodnesse of the heart is, as the words of God make totall impression upon it. 'Tis the best heart in which God can best read all that he hath said to a tittle; and finde glorious impressions, suitable to the glorious words, in which he deliver'd himself. How you judge of your hearts I know not, God judges of them, as your breath turns into his; as your spirits admire, adore, rise, and ascend into Heaven with his. That heart which can reade and hear

F

glorious

*Spiritis
punctis
expirat
Anglia.*

glorious words of Christ, and not be answerably affected, will never be a glorious Christian. Christ makes the place of his feet glorious; as he treads in the heart, so he makes it glorious; as his Word makes impression, so is sanctification and no otherwise: they that hear and let go divine words of the movingst form and force, will certainly die loose Soules.

Men go to reading and hearing the Word with a carelesse spirit, 'tis most mens sin; all that such get is judgement: *they eat and drink judgement*, saith the Apostle, respecting another Ordinance. So these hear and reade judgement to their soules, that is, heart-hardning, and not heart-raising. The handling of such a glorious expression as this (though by a weak servant of Christ) must needs have set your hearts something more Heaven-ward, had ye heard with such preparation as becomes you. A man findes God in his Word, as he seeks him in Prayer and no otherwise. Wax receives impression as 'tis prepar'd? *Esther* must fast and pray, and come with her life in her hand to the King, to have a glorious Scepter stretched out unto her. So must we come into the presence of the King of Kings, with much seeking of God and self-judging: with our lives temporall and eternall in our hands, to finde glorious words work gloriously; to have a glorious Scepter stretched out from Heaven to us; a glorious power working in us, in the hearing of glorious things. He that mindes little about what he is going, findes little but the fruit of his sin; he goes away from divine ordinances worse then he came to them; he goes away with
a sop;

a sop ; with a heart more poisoned in malice ; more hard, dead, and cold ; condemned and executed, to wit, tortur'd.

I conclude this point with a note of admiration. That God will put glosse upon necessary commodities, such as we cannot be without, and do well, to make them off, is wonderfull. Ye do not use to put varnish upon Bread ; that's such a generall necessary dish, that its double and main use to the state of man, sets it off well enough, without any by-things about the dish ; Such is the Word of God ; 'tis as bread to our souls ; of supream use ; this, one would think, should be enough to set it off with us ; and yet because this is not ; God paints bread ; guilds Loaves and sets them upon the Table to us. * That God will put himself into a passion, to put us ; put Heaven into his words, to put Heaven into our hearts ; lets wonder. That Christ will let fall his mantle when he ascends, that we may ascend too ; make his raised spirit break forth into glorious raised words, to raise our spirits too ! let his Love and Humility be ever before you.

* Puts
glosse up-
on the
words of
eternall
life.

'Tis our great work, Christians, 'tis our great work, to admire God in his Words and Works, in his speaking and doing, how he does shape all to a gaining and saving end of lost man. — *Glorious power* ; how big-bellied with Heaven are these words ? what a transcendent shape have they, to save ! In what a little can God wrap up much ! In what a little, all ! In a word, Heaven ! In a word, the Heaven of Heavens ! In a word, he wraps up glory, infinite glory. — *According to his glorious power*. How smilingly doth Heaven

look upon us in this expression ! God breaks out glory in your very faces here ; can ye see so much of the world to come, and in this world, and not admire ?



The seventh Sermon.

COLOS. I. II.

— According to his glorious power, &c.



ALL Stars are glorious, but some are very neer the Sun, and double in magnitude and glory, and as a Sun in comparison of other Stars. All dispensations of grace are glorious, but some exceed in glory ; so full of Christ and glory, that they give a great resemblance in the heart, of his triumphant state in glory, and set the soul as in the borders of Heaven, when the body is in the belly of Hell : this is here called *glorious power*, as appears by the expressions following — *Unto all patience and long-suffering with joyfulness*. He speaks of such an assisting power, as is superiour to all opposing power, and makes up of it self to the soul, whatsoever the Creature could, and much more.

— Accord-

— According to his glorious power.

WE are come now to the sight of the holy Land : there be glimpses of Heaven upon Earth ; power works glitteringly and gloriously here. *Christ hath a glorious Dominion in dying man, Strengthened with all might according to his loving glorious power, &c.*

Doct.

Things which give being, give beauty and being, glory and being ; *Esse, & tale esse : esse, & radiatum esse, Splendidum esse.* Nature hath a power to put forth, and a power to shape unto beauty and glory : the earth gives vertue and glory ; life and beauty which makes the earth such a glorious foot-stool under us ; so do the Heavens give influence and glory : the Sun derives not only influence, but its very glory to the Stars, which makes the Heavens such a fruitfull, and such a glorious Canope over us. So doth the Sun of righteousness give glory and vertue. — *We are called to glory and vertue. According as his Divine power hath given us all things that pertain unto life and godlinesse, through the knowledge of him that hath called us to — glory and vertue, 2 Pet. 1. 3.* Divine power makes vertue, glory and vertue ; that is grace unto a glorious and very Heavenly height ; grace unto tranquility and triumph, let disadvantages in the world be what they will. He spake this to sufferers ; they might think their calling to be to nothing but misery, or at least to nothing but naked godlinesse and Gospel-profession which exposes to much hardship ; no, saith he,

ye are called to more then naked vertue, then meer conscience according to such Gospel-principles, ye are called to *glory and vertue*, to the participation of such vertue, as will work gloriously, and never leave working so, let what opposition soever be made, till it rise above all opposition unto all glory.

Divine power works in order to truth. The promise to us Gentiles is (which stand not in the first and prime relation, not in the highest sphere of love) rest, yea *glorious rest*; dispensations so rich as to rise unto glory, joy, and triumph, as their rest above is. *And in that day there shall be a root of Jesse stand for an Ensign of the people, to it shall the Gentiles seek, and his rest shall be glorious: glory*, saith the Originall (*i. e.*) a rest so glorious, as shall be very neer that glory which is above. He shall quiet guilty conscience, and crown it; sprinkle it, and adorn it; he shall give a spirit of Peace, and a spirit of Triumph; *a glorious rest*, a rest next to that above, where there is no restlessness, nor any thing wanting that may make the soul fully happy. The promise is, a Lord, and *a glorious Lord*; streams, yea, *Rivers, broad Rivers*. *But there the glorious Lord will be unto us, a place of broad Rivers and streams, &c.* The expressions note Divine Power working gloriously, in the Kingdom of grace; raising grace here under the Gospel to a glorious height; a power setting the soul in Heaven, the body being in Earth, the soul in glory, though the body in shame. These are the words of promise: now the work of power is to make words of promise words of truth; to accomplish truth; to give full, being to all that

that God hath said, that not a tittle fall to the ground. Power works gloriously necessarily, as engaged by promise.

Divine power works in order to dignity and majesty, as well as in order to truth. Christ hath a Kingdom and a throne here, as well as above, and Kingdoms and thrones must not only have power *simpliciter*, but power *ornatè*, not only a power which is absolutely necessary to uphold the being of such a thing, but power also to adorn, dignifie, and felicitate such a being upheld. Kings and Kingdoms have a power unto glory, as well as a power unto life and lively-hood. *I will fasten him as a nail in a sure place, and he shall be for a glorious throne unto his Fathers house, Isai. 22. 23.* Power works in order to state, as well as in order to truth, — *He shall be for a glorious throne.* We are Kings, and therefore must necessarily have power *ornatè*, power gloriously working in us; grace, and grace unto glory; being, and triumphing: There is being in Christ and triumphing in Christ; triumphing, is glorious power, and this necessarily belongs to a crown a Kingdom.

Power works in Order to expresse words, and to types and shadows; it doth in the new house, as it did in the Old, and more. They had presence; filling presence, glorious filling presence. The glory of the Lord filled that house, so doth this; power works thus still; presence, filling presence and glorious filling presence; There is grace, riches of grace, and exceeding riches; an inheritance, riches of inheritance, and riches of glory, and all in the Saints. — *That you may*

know what is the hope of his calling, and what the riches of the glory, of his inheritance in the Saints. Ephe. 1. They had ayd, and glorious ayd, under the old Covenant, power and glorious power, so have we: and much more: our Ministration doth *exceed in glory*, saith the Apostle, by how much nearer all glory then they. Power works and will work still more and more glorious within and without as the Christian world draws nearer and nearer full glory, as all things work strongest nearest their spring and rise. Power works gloriously now, but it will work far more gloriously every day then other; the Moon will become a Sun, and the Sun seven fold more glorious then now it is.

4. Power works in order to its own absolute nature. Nothing is too hard for Divine power; it will work like it self in any thing; in any subject, in any place, under any disadvantage: 'twill make barren joyfull, banished joyfull, 'twill make Heaven in a furnace, Heaven in Hell, *Steven* found it so; 'twill work gloriously in Heaven, 'twill work gloriously in Earth, in Dust; 'twill work gloriously in man, in beast, in any creature; 'twill make man Almighty, women, children, any as it lists: Its absolute, and works so; it can do any thing, and doth so; it can work gloriously in a dunghill, and works as it can; puts forth according to its supreme, and glorious nature. Tis said of Christ that he *manifested forth his glory* when he did that first miracle of turning the water into wine: there he wrought and put forth as he was; glorious power then began to work; according to its own absolute
and

Joh 2. 11.

and glorious nature. As every thing doth, and will necessarily work, according to its own nature; what glory any flower hath closed up in its nature, and within its one bud, it will put forth. The result of all is this, power works gloriously, necessarily, naturally; in a way of grace, and engaged providence, and not gloriously in way of miracle now under the Gospel.

So much to be had, and so little enjoyed, makes me wonder and grieve: grace communicable, and grace unto glory, and yet men have no grace; Heaven communicable, and yet men in hell; glory communicable, and yet many in sin, in shame; how comes this? *England* is rich, and yet many beggars and tatter'd Creatures, neither food nor clothing: is all well ordered? Doth every one work hard? were every one diligent might they not live well in *England*? Is there not plenty of bread, plenty of clothing; fine bread, glorious apparell; Heaven drops, and it drops fannesse, why are your souls so lean? In your fathers house is bread enough; feasting, banqueting, junketing, glorious dishes in wisdoms house, how is it that you have nothing? Not enough to hold life and soul together? Power works gloriously, you feel none; under the power of sin, as if there were no power of God at all working in the world.

Sinners, The first thing that I have to tell you from this point is that, you are wholly without excuse. There is power enough working to subdue the strongest lust, what then can you plead? Will not *glorious power* lead captivity, captive? Kill killing sins? Men sin and lay it upon their weaknesse;

weaknesse, and so rest and rub on? ah Lord! What a life is this, God will judge you, and lay it upon your wickednesse; is not *glorious power* able to relieve in any state? Weaknesse becomes wickednesse, as it is rested in, and pleaded for: a soul given to shifting hath no minde to leave his sin, there is no damning temper but this. This is one principle that springs from this point, there must be no pleading for sin; no not for any sin, though never so great and strong, the remedy is so ready, so gloriously all sufficient.

A second principle that springs from this point, is this, *That sin hath its notorious aggravation*: how great is that sin which is committed under the neglect of *glorious power*! Within the reach of a *glorious arm*! God doth number sin, and measure sin, he gives it a name, and a proper name: sin, and such a sin, he calls it by its kinde, and by its colour, Skarlet and Crimson. As there is a *glorious power*; so there be glorious sins, *Splendida peccata*, skarlet, crimson sins, and these are such as are committed against glorious means, glorious light, grace, and ayd. Sin is aggravated but from one stander by, but he is more then all; more then a thousand Witnesses.

Who did hear? Who did see? Who did accuse? Who did grieve? Who would have relieved? What power had his to relieve? So will God plead with poor sinners; so will he circumstance, and take the dimension of your sins; these little dashes and strokes by the first line will draw it forth to a great breadth, and make it look very broad, black, and bloudy; the ground-

work,

work, and first draught thus fill'd up, will make the face of sin look very ugly. Sinners you sin under observation: yea, that's not all, you sin under aggravation, this will bring condemnation, the condemnation, *This is the condemnation that light is come into the world, &c.* Power, glorious power, works in the world, and yet men lye in their sins.

At what height you sin, sinners, at that height you will perish. Power that works gloriously to save, will work to condemn, if neglected; if it cannot get the first end, it will get the second; God never loseth all by any man. All? He never loseth any thing: at what rate he workes he will be paid or pay himself. Power keeps at its height, if it be mighty and glorious to save, and yet cannot, because rejected, 'twill be mighty and glorious to condemn and not to be evaded. Power can right it self, and keep up its glory at a pinch though sinners cannot. Use.

Lets here a little admire the misery of men, that lye in their sins, from the point in hand. What work will glorious power make when set against a man, against a worm, and no man; against a sinner, a Creature worse then a worm, one that hath not so much, as the simplicity of its being, to shelter it, as a worm hath; glorious power, it will work wonders to make you miserable, 'twill turn it self into a hand, a deadly hand, writing sin in the wall still wheresoever yee become; 'twill make sin *ever before you*. My sinne is *ever before me*, saith David. If it can doe so in reference to a childe of God,

God, much more will it in reference to a wicked man: power 'twill give sin a shape, a staring ghastly shape, that shall stare you in the face, where ever yee are, or go, as some pictures very artificially drawn, will look upon one which way soever one goes. Power, 'twill make sin never to look off you, nor you never be able to look off it: *glorious power*, 'twill turn sin into a Ghost, and make it haunt you up and down the world, from *Eden*, to the Land of *Nod*, from East to West, and weary you of your lives.

Glorious power will bring judgement to your doors; Hell, home; 'twill set your Coffin, your black bearers ready, at your heels, and make your conscience tell you as he did *Ananias*, they are at the door which are ready to carry you, to your long home, 'twill make your sin finde you out; 'twill turn your sin into a Bloud-hound, and make it finde you out wheresoever you be, and pull you by the Throat. — *Your sins shall finde you out*, saith he to the *Reubenites*, *glorious power* will pull you down if your nest were in the Starres; 'twill fetch you up, if you were in the bottome of the deep. *Glorious power* can make a Pursivant to finde you, and fetch you, from the ends of the Earth, to judgement, and to your place. *Glorious power* can put you into darknesse, into utter darknesse, into blacknesse and darknesse, as *Jude* speaks, into exquisite darknesse, and yet where you shall see exquisitely, to wit, spirits which here you cannot do; damned spirits; spirits burnt black with everlasting burning; spirits, *flaming spirits*; spirits all a fire, burned and burning, sucking in, and breathing forth in one
another

anothers face nothing but fire, unquenchable fire.

Glorious power can put you into darknesse (yea) under darknesse, they are reserved *under darknesse*, saith Jude. *Glorious power* can bundle up you, and bundle up darknesse, and put one bundle upon another, and put you under-most, under all the waight of Hell: Christ can put all the waight of Hell upon one cursed spirit. *Glorious power* can cast you into the bottome of the bottomelesse pit; and chain you there with everlasting chains — *Reserved in everlasting chains, under darknesse, unto the judgement of the great day*, saith Jude. These things, sinners, have I spoken that you may dread *glorious power*, seeing you will not love it, and seek out to be saved by it.

A fourth principle which springs out of this point, and which concerneth us all is, *That our condition is very advanceable*. Power works gloriously, you may live, very near Heaven, as well as very far off; if you will, you may see the holy Land, you may eat clusters of the fruit of the Country above. As you order things you may live in Heaven or Hell here. Christians, I have a high question to aske you, How near Heaven do you live? Do you see it? Do you feel it? Did you ever? Have you any bunches of the fruit of the holy Land? The spirit of God is in you, but is the spirit of glory, and of God in you? You have grace; but have you grace and peace? You may have grace and peace, but are these multiplied, as the Apostle speaks, to a glorious height? Doth a glorious spirit and power dwell and work in you? *My Dove which art in the cleft of the*

4.

the Rocks (saith Christ) *let me see thy countenance, and hear thy voice, &c.* So say I to you Christians which are in desolate conditions mourning amongst Rocks, and hard-ships like doves, let me see your countenance, let me hear your voice, what is your peace, your joy, your love, your hope? All these are the rayes and beams of a *glorious power*.

I have none sayes one, I never had sayes another, I doubt whether ever I shall sayes an other, this last I like worst; for surely he is furthest off from the blessing of *glorious power*. There be but two things that I know which hinder power from working gloriously, glorifyingly in the soul, and they are sin loved and unbelief; I will insist upon these a little, because I would have those that mourn, comforted; all that belong to Heaven, in Heaven. From sin no man can cease, but cease love to sin, if yee would have a Heaven upon Earth, a *glorious power* and presence of God in you. Render your spirits free to God, let them not be insnar'd with any lust, such intanglement spoiles your glory, kills a glorious working spirit and power in you. Set wide open your hearts, those everlasting doors to the King of Glory, and only, to the King of Glory, and the King of Glory in much glory will come in; a glorious Throne will he erect in your souls. Pure hearts see the Face of God; impure, only the black back-parts of God. Blessed are the pure in heart, they see God. The heart is pure as love is pure, love is pure as it goes all to Christ, to him that is all pure. As love goes all to Christ, so it turns all into Heaven, in the heart; into
glorious

glorious presence. All our work should be, to be disingaging our hearts still from all here ; Heaven comes into the heart as Earth goes out, the heart sees God as it purifies it self. *Blessed are the pure in heart, for they shall see God.* Purity makes capacity of Heaven ; a clean heart is Christs most intimate Companion, he spreads open his Glory in this Bosome.

The holiest men have alwayes had the most glorious visions, as *Daniel* and *Job*. God chuses his place to make Heaven ; he makes Heaven above ; in *Jerusalem* that is above : in souls that are above, above the vanities of this world, in love and desire, he makes a Heaven. *Moses* is led up to a mount to see *Canaan* ; Christ upon a mount had his glorious transfiguration ; he had his Heaven upon a mount. Love must mount above all these low things , ere the soul can see Heaven ; enjoy *glorious presence*. You cannot lye-along upon earth, and see the Heaven of Heavens; you may lye along upon earth, and see earthly Heavens, that must passe away. Sin loved and the soul chuses his Heaven here, no man shall have two Heavens, two Heavens that differ *specie*. Power will not work gloriously in that heart that works filthily. A man may see hell in his sin but shall never see Heaven. It falls out unhappily still with man, when he goes about to make a Heaven here, when he sets love at work to take her fortune, to make her glory and felicity here below as she can ; this checks the working of a *glorious power* in any heart, and sets it a working another way, to whip the man with vexation

vexation of spirit, for seeking Heaven in Earth, in glorious vanities.

So far as the heart is unmortified, 'tis not simple with God ; simplicity is an absolute requisite, to make capacity of a glorious working power in the soul. God descended like a Dove, upon a Dove ; sweetly and gloriously, upon him in whose mouth was no guile. A heart and a heart, has none of Gods heart. God never proclaims himself well-pleased in that heart, which makes not him his pleasure. Divine Power works not gloriously, where the heart works basely : An hypocrite has least of Heaven of any man, and most of Hell.

As men draw neer to God, so they see him ; neer to him in quality, and neer to him in duty. We see heaven best upon our knees. As we glorifie God, so he glorifies us. When we open our mouths wide, he gives us great things, filling things ; when we beg for flaggons we are stay'd with them. At the throne of grace, we finde grace, grace in glory ; heaven at Gods feet ; when most in his presence, most in Heaven. A man must go to Heaven to finde Heaven : a man must live in Heaven, to have Heaven live in him. Much going to Heaven, brings Heaven at last, down along with one. Things do work best in their own element ; power works most gloriously in Heaven ; the neerer the heart comes to Heaven in simplicity, in purity, in pure qualities and habits, in pure acts and exercise, the more glorious doth power work in the soul still.

Unbelief is another hinderance of a glorious working power. *Said I not, if y^e would believe,*

ye should see the glory of God, saith Christ. By faith Enoch was translated. Soul translations, soul liftings up, soul raptures are in faith, in the strong exercise of faith. As we kisse, we are killed. As we embrace, we are embraced. *I am my welbeloveds; and my welbeloved is mine.* An act of faith, and then an act of recompence, an act of joy. An act of trust, and then an act of return. *I am my welbeloveds, and my welbeloved is mine.* This is power working, and then glorifying its own work in the heart. 'Tis the souls going out to Christ like *Zachens*, and then bringing Christ home with him, and after this follow feasting and joy, and giving away any thing, whilst he is enjoy'd; that is all. Things work as they are in sight; 'tis so in the body, 'tis so in the soul. Faith sets glorified Christ in sight; glorified Christ in sight, makes glorious work in the heart: *In whom though now yee see him not, yet believing, yee rejoyce with joy unspeakable and full of glory.* — In whom though now yee see him not; that is, bodily: *but believing*, that is, seeing him soulely. As our soul vision is so in our soul state, for joy, or grief, shame or glory. If the soul can see light in the countenance of Christ, 'tath joy, glory; Heaven as full as it can hold; if nothing but darknesse, 'tath nothing but grief. As yee believe, so is your Heaven or Hell.

With a note of admiration, I will conclude this point. Christians admire love that makes two Heavens for such as are worthy of none. Is it not enough that power works gloriously above, but must it work so here too? *I am not*

worthy, that thou shouldst come under my roof, said he, and yet Christ was not then in state; that Christ in state, in glory, should come under such a roof, such a rotten roof, as ours here is! That light should arise in darknesse, took the Psalmist much: That glorious light should arise in a poor dark soul, *glorious power* in a poor over-born sinfull soul, should wonderfully affect us, and set us into holy admiration! *If a man die, shall he live again?* said Job. Thus much took him. How much more then should this. If a man live, shall he live again? If a man have a heaven here, shall he have another hereafter. If a man have glory here, shall he have glory again? shall he have glory upon glory? *be clothed upon?* Out of Heaven into Heaven? shall he passe from glory to glory by the spirit and power of God?

Christians, what a King of glory do we wait upon! Bed-chambe, Dining-room, glorious: yea, Hall and Out-rooms, which border upon Hell, *glorious*: power works gloriously in a house not made with hands; yea, and in a house made with hands, with earthen hands, and earthen feet. Power works gloriously in Earth, forms an earthen Vessel unto glory, forms glory unto it, in it; puts glory in the earthen Vessel, and then puts the earthen Vessel into glory. *The Queens Daughter is all glorious*, indeed: glorious within, without; glorious hereafter, yea, glorious here. It lies upon you Christians, admirably to speak and talk of these things. *They*] *shall speak of the glory of thy Kingdom, and talk of thy Power, &c. Psal. 145. 11.* Yea,
not

not onely admire it, but draw comfort from it, according to all your fears and distresses. What can ye want, which *glorious power* cannot help you to? What is it that Heaven cannot make up? Suck this Honey-comb your selves, I onely can put it into your hand. Time calls me away.



The eighth Sermon.

COL. I. II.

— Unto all patience.



OU have a hint here, what is the state of a Christian in this World, a state that needs a bearing, a very bearing frame of heart: patience, all patience, if there be any thing more then this, and beyond this in long-suffering, it needs this too. *Strengthened with all might, according to his glorious power [unto all patience] and long-suffering With joyfulness;*

I take these two latter expressions to be Synonymicall, or very neer it; the one explaining the other. *All patience is long-suffering with joy: long-suffering with joy, is all patience.* What difference they have [I think] is *Secundum intra & extra*, and so I shall prosecute them. *All patience* notes the habit; *long-suffering With joy*, notes the

the exercise. The one notes the grace of patience in its formality ; the other, in its use ; in its highest use, as the other notes it, in its fullest *esse*, and strongest habit ; for long suffering with joy, is patience in its highest and furthest use. Varrying and redoubling of expression is to reach things thoroughly, and to hold them out most effectually ; 'twill be our best way therefore (I judge) to go after the Holy Ghost step by step, word for word ; in this way we shall tread surest, and be likely to finde most, touching the nature of this needfull grace of patience.

Definitio.

First therefore of *patience* ; then of *all patience* some thing shall be said, as God shall give assistance. *Patience is a holy behaviour in affliction ; Tis virtus versata circa adversa.* A grace that keeps man gracious, in all conditions ; good in a bad condition ; holy, against all disadvantages of holynesses, within or without. Man is a creature since his fall full of wants, and as full of disquiet, and this turns all wants into sins and miseries : he is a creature beside the rule, and his punishment for this, keeps him beside the rule through disquiet, and so renders man totally miserable ; miserable without any felicity, or hope of felicity : this is the gall of bitternesse, which patience takes away.

Patience takes away the sin of misery ; the misery of misery ; the afflicting strength of misery ; the sting and teeth of every affliction ; the malignity of every cup of trembling ; the unhappynesse of every sad condition, and makes a felicity in misery. *Tis rectitudo animi sub statu infelici.* A rectitude of minde, under a crosse and crooked

crooked condition : A heart moving by the word of God, when whipt by the hand of God. Tis *Jonah* praying in the Whales belly : 'tis Heaven made by divine art, in the belly of Hell ; this is patience.

Patience is a soul enjoying it self in every condition, when nothing else. There is more truth in the understanding, then power of truth in the heart ; therefore is man though very knowing, yet very unruly when all suits not to his will ; hence 'tis that the soul can hardly enjoy it self, when it cannot enjoy all it would. Dispossession of the creature, makes dispossession of the soul ; man in want, distracted ; not *compos facultatis*, because not *compos facultatum* : not master of wit, because not master of wealth : the man is no man, because not such a man ; the man hath nothing, because not such a thing : because no children, no life ; as one dead ; would be dead : let me have this or that, or let me dye : let me not have my soul, if I may not have this or that which my soul desires. This is vanity, grown up to maturity, and turned into vexation of spirit, which patience cures. Patience is a soul still enjoying it self, when nothing else. — *In your patience possesse your souls.* Patience helps a man to his soul again, that is, to the enjoyment of his soul, and of himself, when all is gone. Tis a Christian *semper idem*, one that is the same in sanctity in the greatest poverty, as in the greatest prosperity ; the same in all holy and sweet frame of spirit in the greatest affliction, as in the greatest advancement : 'tis one blessing, God giving, and doing the like, when taking away ; 'tis one

*Animas
omni se-
metipsa
fruens.*

that has all, having God, when *Eſau* is coming to take away all. — *I have all*, ſaith *Jacob*, in a very ſad condition.

*Eſt aqua-
nitas
ſagra.*

Patience, 'tis an even Sea in all windes; a ſerene ſoul in all weathers. A threed even ſpun, with every wheel of providence: tis a ſoul above extreams; neither in exceſſe, nor in defect; neither over-ſenſible, nor under-ſenſible of any affliction: neither without tears, nor without hope: neither murmuring, nor preſuming: neither deſpiſing chaſtiſement, nor fainting when corrected. Affected with all; caſt down with nothing. Quiet, when toſs'd; very quiet, while extreamly toſs'd, expecting his *ſalvation*, ſalvation from God, when none can be had from man. Patience is not ſtupidity; an inſenſibility of ſoul under Gods hand; that's a block, a ſtone, a *Nabal*, not a patient man. Patience is not a mute drooping, a ſullen, ſilent, ſoul-finking, and conſuming under adverſity; this is deſpair; this is ſoul vitality ſpent; the marrow of the bones dried up. Patience is *virtus in medio*, a vertue between theſe two extreams; a ſoul ſenſible of one hand upon him, and of another under him; a ſoul ſenſible of a rod and a ſtaffe; and ſo very quiet and very comfortable in a very low condition: *as having nothing, and yet poſſeſſing all things*: this is patience.

*Eſt vis ſa-
cra ſubju-
gans.*

Patience; 'tis a divine power, a holy ſubjugating power working in the ſoul; rendring all afflictions ſtill-born. God may ſay what he will, do what he will, and a patient ſoul charges God with nothing. If a reaſonable creature be called dog, uſed like a dog, yet patience will not

let this dog bark; nor flee out, but call him Lord, which calles her dog: ——— and she said, *truth* Lord the dogs eat of the crumbs, &c, *Mat.* 15. 17. Patience gives sweet language for sowre, to God and man: *being reviled, reviles not again: being defamed, intreats.* God has the day in a patient soul: he may use his tongue or his hand how he will: a patient heart is dumb, and answers not again. Passion saith, I do well to be angry; but Patience saith, I do well to lay my hand on my mouth: *I have spoken once, but I will speak no more; tis thy doing.* Patience takes all well at Gods hands, she loves him so dearly. Patience can give no ill language, how ill soever it goes with her friend, in whose house she dwels. Patience is a silent laying down all at Gods feet: 'tis a Christian proclaiming freedom to Christ, to do his own will with him and his, in love. Patience was never known to put any other limitation upon the Almighty. Make me childelesse, make me husbandlesse, wivelesse, penylesse, any thing, so thou do it in love to my soul, saith Patience. *Tis the Lord, let him do what he will*, said that patient man. God has freedom proclaimed him, to do what he will with a patient man; nothing shall be retorted upon him. Patience can be in honour, in disgrace, high or low at Gods dispose, and be contented. A patient man can live; can die, and see advantage in either: to live, Christ; to die, more Christ, the greatest gain of all: he can see gain in all that God does; gain in sicknesse, gain in disgrace, gain in losse; the greatest gain in the greatest losse; soul-gain, in bodily-

losse; and therefore can patience speak of evils as good, of bitters as very sweet. Patience can kisse a rod; kisse one that looks frowningly; which every one cannot do.

*Tis sacra
requies.*

Patience, 'tis a soul at rest. A soul daily at rest in God. Wives gone, substance gone, house plundered, *Ziklag* burnt, all mourning, many murmuring, ready to stoning and killing of *David*, and yet he makes up all in God and is at rest: this is patience. Patience, 'tis *Jacob* sleeping heartily upon a stone; a heart at rest in hardships: 'tis a poor widdow cheerfully giving and obeying a Prophet, though but a little Meal in the Barrell, nor but a little Oyl in the Cruse: 'tis one cheerfully going to eat her last provision and dye: 'tis one quietly going up to take a view of *Canaan* and dye at the door making death, life; Christ, *Canaan*. Tis one going to sacrifice an only Son, with a — *God will provide*: Patience can speak no worse divinity, in the greatest strait: Tis one breathing out a soul at rest, in the face of the cruel'st misery; *Not my Will, but thy Will be done*. If this Cup may not passe, let my blood passe; if this canle cannot live, without I dye, let me dye: let money go, let limbs go, let heart-blood go, that Christ may stay, the Will of Christ may be done. *Let the Will of the Lord be done*, this is a patient mans, *Amen*. All runs into this, *That patience, is a holy behaviour in affliction*.

Resumptio.

In short, patience hath three things in it, 1. Passion subdued, 2. The soul quieted, 3. Expectation and waiting for good. A heart plain'd and made even with its condition, neither higher nor lower; a heart still, and taking all well; a heart

heart expecting of, and waiting for what is needed, and Christ hath promised; this is a patient soul.

Patience presupposes a state of grace, a rich state of grace; for 'tis the cream of many virtues, the result of many graces combining: 'tis *virtutum virtus*, a good childe, of good parents. Tis *virtus a virtutibus derivata**, a pleasant branch from many roots under ground. Patience presupposes an understanding full of the best light; the soul is argued, not beaten quiet, as you beat a dog. *Thou speakest like a foolish woman*, saith he, *shall I receive this, and not that at Gods hand?* He argues his soul quiet. Folly wrangles, — *Thou speakest like a foolish woman*. A fool was never a patient person; he cannot argue with his heart, nor hold forth convincing, satisfying principles. Cleer divine light sways, and keeps down all insurrection in a depraved state.

Patience presupposes a divine understanding, and a *Divine will*; that is, a will subdued: where there is a stubborn will, there is not, nor cannot be a patient heart: every high thought is brought into subjection, ere the heart becomes patient. A proud heart resists, and is resisted; this is *duro durum*, flint to flint, fire to fire, man hot and God hot; no patience nor quiet in this soul, nor can be. High things made low; rough, plain; a proud heart, humble; then follows patience. Patience has a humble, meek, mother, as any holy child in the soul; therefore is meekness (in a promiscuous way of speaking) put for patience, whereas it is indeed the mother of patience, according to that expression, — *Patient abiding*
of

1.

* Therefore call'd
virtus im-
perfecta by
the Mo-
ralist.

2.

of the meek, &c. A meek heart makes patient abiding the will of God. The will subdued, the heart humble, and the man will stay Gods leisure for any thing.

3. Patience presupposes faith; *knowing that the triall of your faith worketh patience*, saith the Apostle. Patience 'tis a Dove fleeing to and again in a deluge, and then resting the sole of her foot in the Ark: 'tis a spirit toss'd and tumbled within it self, and then rests in Christ by faith, waiting what he will say and do; therefore 'tis said, *that tribulation works patience*; because tribulation when strong, worketh the soul off from all things here, and puts a man upon the exercise of faith in Christ for relief, and so sets the soul to expect and wait for good from God, when it can finde none any where else. Before tribulation comes, a man usually does not exercise faith, because he hath wherewithall within his own reach to bear up himself, and so thinke he is patient, when indeed he is not; but one calm, in a calm; whereas patience properly is one calm in a storm; a heart quiet, waiting and expecting good, when it can feel nothing but evil, nor see nothing but a naked Word of God.

4. Patience presupposes faith, and hope too; therefore is patience called, *patience of hope*: 'tis the result in the heart, of the exercise of both these; 'tis the resting of faith and hope, 'tis the rest, quiet expectation, which the acting of these graces raise, whereby the soul is as if it had all it wants. As the soul in extremity stayes it self upon trueth, so 'tis believing; as it expects accomplish-

complishment of truth, so it rises to hope: as it waits for what it expects, so it rises higher, and this act of the soul is properly called patience. The soul at this height, is miserable, as if not miserable, as he useth the phrase about marriage, married as if not married; possessing as if not possessing; This soul doth not possesse, and yet is as if he did possesse, he hath little, and yet is as if he had all.

Patience presupposeth love, *charity suffereth long*, saith the Apostle, it indures all things; love represents every thing to view, lovely; all that God doth, and all that man doth: things thus represented, the heart cannot swell nor lowre it self with its own thoughts: love renders every person and every thing fragrant, the veriest dung-hill fragrant; when every thing smells sweet to the soul, the soul keeps it self sweet: *Love thinks no evil*; thinking evil, makes evil passion; as the soul is possessed of things, so it works within it self; as the heart works within it self, so it makes passion still, good or bad.

5.

I have shewed you what patience is, and of what honourable house it comes; I will now make some use of all: I have (as you see) opened unto you a grace of graces, and in a time of times; a time wherein it was never more needed since we knew time: Christ is taking away our deer Earthly enjoyments, servant from Master, childe from parents, husband from wife, soul from body; he is setting every relation a bleeding, one in the bosom of another: this calls loud for patience.

Use

God

God seems to be dealing with *England*, as with *Job*: yea, with every good man in *England*, as with *Job*; he seems to be as one resolved to try us all to the quick, in Country and City; to bring us to a morfell of Bread; to strip us of all (which God knows *England* hath abused) and to set us upon a dunghill, licking our wounds; to take away all, and then to set us in the want of all, to complain for pity to them that will shew none, but powre Vineger into our wounds, when we cry for mercy. Ah Christians! Will not such a condition call for patience? All in action now calls for nothing but patience; all in view now, calls for nothing but patience: What a double miserable man is that, which lives in *England* now without patience! And yet Lord how much do I see it wanting every where!

I see an evill springing up in these Evill Times, which will spoil us all, if God prevent it not, and that is impatience: activity degenerates into impatience; forward men can bear no check from providence, the most forward men, are become the most froward men: we set our mercies a day (which is more then we can answer) and because God doth not observe our limitation, we flee out in heart and tongue fearfully.

1. I am weary of this City to hear the murmuring and impatience that is in it. The Country looks upon the City, the City looks upon the Parliament, the Parliament looks one upon another; Commons upon Lords, Lords upon Commons, all upon the King, and all look short of the King of Kings; this God saw right well, the fruit

fruit of it is upon us; we have lost much mercy this way, and now are at murmuring hard that we may lose all, relieving presence in the Wilderness, and *Canaan* too. Will murmuring and impatience ever bring us into that *Canaan* we hope for? Christians you fear the King, you fear the Cavaliers, you fear Commanders, you fear the Parliament, I tell you my heart; I am more afraid of you, of your unbelief, of your impatience, that this will prove a City spoiling, a Kingdom spoiling evill above all.

I will give you some principles of patience, respecting our state and condition, as things now stand and go with us, which is the best service (I think I can do you, The first principle is this, *God takes time to administer to publike bodics.* *England* hath been a long time polluting her self, and this not with a low, but with a very high hand, God is going gently to repeat over all, and will you not give him time? Tis but Justice to allow much time to one that is to repeat much. What hath been the course of the publike, for this twenty yeers together, you have forgotten: what hath been your course for twenty, forty, fifty yeers, for these hundred yeers, since we and our fathers have enjoyed the Gospel, you have forgotten: how cold, how formalizing; how carelesse in your Families, how excessive and abusive of the creature, how bowel-lesse and mercilesse; who can reckon up how you have ordered your time and talents? God can, but he must have time: will you thrust much work upon God, and not give him time to go through with it? God takes time to administer Justice: he

I.

he was fourty yeers telling *Israel* how they grieved him by their murmuring : you would think much if he should be so long a telling *England* of her present murmuring. So afterwards he took eight yeers , and then eighteen yeers , and then twenty yeers, to tell *Israel* what they did under their Judges ; and then seventy yeers to tell *Israel* what they did under their Kings : not any publike Body that I know of in the Scripture ; but when God hath come to administer Justice to it, he hath taken some yeers to do it. Great houses that have many rooms in them ; and these very foul, cannot be swept presently.

Secondly , as God takes time to administer Justice to publike Bodies, so he takes time to administer mercy to publike Bodies. The Tabernacle was long a raising ; the first Temple which was to exceed that, longer ; the second Temple which was to exceed that , much longer ; the third , which is to exceed all , longest of all. The Tent, or Tabernacle, which was but small (I judge) was a year a making : the first Temple, seven yeers : the second Temple, forty and six yeers. If this had any typicall signification (as I believe it had) it might well point at this, That a publike house for Christ, under the Gospel, would be long a raising ; I mean, A Worship futable to Gods Will, born up by publike Authority. According to what way God will dispence himself, 'tis justice and duty to wait for him : I finde not one hint in Scripture, of sudden raising this last house. You shew your selves ignorant men, you erre, not knowing the Scriptures, which

which are impatient because travelling *England* is not delivered in an hour, in a year. We have scarce travelled so long yet, as the Tabernacle was a building; sure I am, not so long as the first Temple was a building; there is no ground therefore of impatience, who have more noble things in hand. The Sun rises more and more, and so must up to the perfect day; this is the order that Christ will proceed in, to bring full mercy into the world: will you be impatient that the sun rises no faster? that he is not at the Meridian as soon as the day dawns?

2.

A second Principle is this; *God doth fit for favours, and then gives them*: he doth hew stones for this last Temple. We are a generation low in spirit, and yet impatient that we have not high things. Do you give children and fools what they desire? do you not instruct and discipline, and then give? yea and then too, what in your wisdom you know good. We are utterly below high things, afraid of full mercies: is it not the fear of some, That the Puritan faction (as they call them) will be too strong? the discipline of the Gospel too strict? our spirits are base to God, and yet we wonder that noble things are not given unto us. Do not men play with their light? prefer policy to truth? Judge that Christ may wear a party coloured coat, mans wisdom mixt with Gods? our own inventions and truth weaved together? Tell me the best of you all, which are so impatient for reformation, which amongst you all doth deal so fairly with your light, and so simply with your conscience, as to render your selves capable of so great a good,

as

as you seem to wrangle for? Let things go how they will, you can still shuffle along; is not a shuffling condition fit for a shuffling spirit? God walks to you as you walk to him; and yet you are impatient: he cuts you out a condition with his Sword, suitable to your hearts; he sees what consciences you have, that you stick at nothing, why should he remove what you can swallow? Why should you think much to live upon Husks, if you can eat Husks? When I look upon that cold, neutrall, indifferent-spirit, that is, in English Christians generally; I wonder to hear any complain, that their best mercies are so long a coming. You impatiently talk of the Parliament, of the Army, of this and that, one is this and another is that, and therefore your misery lives, your mercies linger, and you dye: I tell you, 'tis *Englands* neutrality, that hath brought her to this state, that keeps her in this state, that will spend her, and end her with bleeding, if any thing do.

3. A third principle is this, *Inferiour agents are all over-ruled*; Judas and his bloody crew, move by a supreme Councell, they could not else have done to Christ what they did, and so Christ told them. Providence orders all agents and actions, to her own end; not to such an end, proposed by such a man: if love be in the breast of the first agent, 'tis no matter how all other agents act, you are to conclude they act well still, though you cannot see it: no heart could be impatient, or wrangle, if this principle were but well swallowed. Actions and agents may move very strangely in our view, and yet very orderly to the greatest good,

as their supernaturall end. I would ask any impatient soul but this, What is in the brest of God respecting our cause? love, or not love? if you judge love to be in God to our cause, believe that all agents and actions are ordered by it, and will bring forth in Gods time, a blessed end.

A fourth principle is this, *The employment of War is a new thing to England*: a councill of War and a councill of State, are two things: Experience, makes Expertnesse; 'tis weaknesse to fall out with young beginners, because not expert: every one doth not know how to stick a Hog to the heart at one thrust, such must have the liberty to thrust again, and 'tis well if they kill him at last. Would you have men old Souldiers, which never saw the field before? let any Chronicle produce braver courage and carriage by young beginners, then ours have hitherto shewn, both at *Kewnton* and *Brainford*? Passion makes us look over, what God doth by us and for us.

A fifth principle is this, *Gods providence makes up mans improvidence*. God we see is by so much the more watchfull, that we are unskillfull, Have we cause then to be impatient? did not Gods providence make up our improvidence at *Brainford*? could so many else have been kept, from coming to the gates of your City, by so few? and so unarmed? our men wanted powder and shot, and our God shot off for them, and for us, or else certainly we had had their Cannon thundering about our Ears, for a Sabbath Peal. Many advantages

H

we

we have given them, but they are curst to the adversary, they do not thrive with them; they labour in the very fire, and blast themselves upon the top of their best advantages. When God is All-sufficient, in such a redundant sence as this, to supply over sight, by his watchfull Eye, what soul dares to murmur?

6. A sixth principle is this, *Impatience against called instruments to any work, is impatience against GOD, and he will take it so: Who is Moses? and who is Aaron? that you murmur against them? Who is the Parliament, that you are impatient against it? are they not a called Body by God? are they not wise men, holy men, true-hearted, tender-hearted; and wish you as well as themselves, as well as you can wish your selves! Do they not use the best ability they have to do us service? shall we requite them for all cost and pains, with murmuring against them? God will take this to heart, and charge you with murmuring against him.*

7. Finally, God will so carry the great works of these last times, that all men shall acknowledge him, and not any man, which should make us patient that we can see man no more: that we can see man no more in our great works, a Finger of God is in it, that he may be seen and admired, as the Authour of all. The Prophet speaking (and certainly of this time) how this Generation should come down, faith, *Behold, is it not of the Lord of Hosts that the People labour in the very Fire, &c. For the Earth (saith he) shall be filled with the*

Hab. 2.
13.

know-

knowledge of the *Glory of the Lord*, &c. Not with the knowledge of the glory of any man. Men can do no more then they can; men shall do no more then they do, that you make not Gods of them: That you have no advantage to make a man a God, are you impatient? That God will not use whom you will, and how you will, therefore are you impatient: That God is not so wise as you, that he loves not himself, so well as you love him, therefore are you impatient.

To conclude all, Let me ask you all one question more; Wherein hath God given you cause to be impatient, from the first of our troubles till now? For which of his good deeds do you stone him? (for truly impatience is no other but a stoning of Christ) For his good deeds at *Hull*? For his good deeds at *Portsmouth*? For his good deeds at *Keynton*? What hath Christ done from the beginning of this Parliament to this day, to cast discouragement upon any soul? To cast any heart into a passion. Let his dealings be-speak you patient. I say no more.



The ninth Sermon.

COLOS. I. II.

— Unto [all patience, &c.



Concerning Patience, according to its formality, you have heard : concerning Patience now according to its graduality, I am to speak, according as the term here in my Text leads me, —all]

Patience, &c. Patience is a quality, and qualities admit of intention and remission; a man may have lesse or more, much or *all Patience*, as the expression here is. As there is little faith and great faith, so there is little Patience and great Patience; *Could ye not watch with me one hour?* that was little Patience : *What if I will that he tarry till I come?* this is great Patience, *all patience*, as the term here is.

I.

All Patience notes a totality, under a four-fold reference : it notes a totality in reference to subject, quality, condition, and time. All patience notes *totum subiecti*, the man all patient: that is, patient in tongue and in heart. 'Tis very usuall and very naturall to broken men to make false Coyne, to put silver and gold without, when the piece is brasse within, and not a quarter so much worth as it goes for. Many a piece is
pure

pure metall to look upon, and yet take away the guild, and but base metall within : So many a man hath a painted patience, an outside patience, a Lip-patience, as there is a Lip-love ; very patient to talk with, and to look upon ; very cool in the lips, but burning within. There is a white powder, a wild-fire so ordred, as to make no great report ; so there is a pale impatience, that looks white in the face, but red, and bloody within ; it makes little report in the tongue, but yet is deadly wilde-fire. Man is a creature of art, he can carry fire in his bosome, and keep it from flaming forth ; he can hide coles under embers, and seem as if there were no fire ; he can make words as smooth as Oyl, when Warre and Hell are in the heart : he can forgive and not forget ; scorch and burn himself inwardly, and say nothing ; hurt nobody, but kill himself ; this is fretting, 'tis not patience ; 'tis impatience within door, or behinde door ; 'tis discontented thoughts pent up ; heart passion stifled, which is deadly impatience, which all patience, & no lesse then this thorowly takes away.

All patience, is man all in good temper, *Vital spirits and pulse* beating well, as well as lips and countenance looking well. All patience, 'tis all powers and parts, within and without, moving divinely and sweetly, when all in a distressed state : 'tis every faculty and organ in tune to move towards God, when scarce any at ease to move towards man : 'tis a man begging forgiveness in a storm of stones, for them that unjustly throw them.

As this expression notes *totum subiecti*, so it

notes *totum ipsius qualitatis*, a totality of the very quality, of the very grace of patience. All patience, that is, patience, that is all patience: patience without mixture of passion: pure patience; patience that is thorowout, what 'tis called; as far from all mixture, as 'tis possible for flesh and blood to be: patience so far from all impatience, that man sees none, God takes notice of none; patience so far from impatience, as to grieve no humane spirit nor Divine.

Mans vertues are mixt, yea, his very graces are mixt; in some more mixt then in others; in some so much mixt, that grace is in a manner buried, and of no glosse to denominate the man, nor of no strength to make the man usefull. Mixture makes corruption, the more mixture the more corruption; 'tis hard to call some men gracious, or to say what they are fit for, passion is so strong, and patience so weak and low: such a man is a torment to himself, and all neer him. A Christian hath his glosse and his use, as eminent in patience; this the Apostle eyd in this expression, therefore (I think) this may be his meaning, *All patience*, is patience all pure: the spirit of an Angel, free from all perturbation, above all scandall, very amiable and very usefull, fit for all service that God and his Gospel can call to.

All patience notes a totality, as in reference to quality, so in reference to condition; *totum periculi*, a heart so principled, so *compos sui*, master of himself, that no evil can make evil; not the greatest evil, the least impression of evil, Evil is *nomen magnitudinis* & *nomen multitudinis*

nis, it speaks one, and it speaks many: it speaks a great one, and it speaks a great many: now all patience is such a height as holds its own fully, under all tryalls, under all the waves of God, without sinking, or shrinking: under evils mustered by God, weapon'd, marshal'd, brought on by God; set on, kept on, by God; made do execution by God, further then man, any man, can do; made to pierce the sides, and to pierce the heart — *The arrows of the Almighty are within me, saith Job, their poison drinks up my spirit, the terrors of God do set themselves in array against me, Job 6.* A body so shot, a soul so shot, to come off so bravely as Job doth there — *Let him not spare, for I have not conceal'd the words of the holy One.* Let man wound, God wound, God and man do what they will to soul and body, and not spare, yet God that wounds will I obey to the death; this is *all patience*: that is, patience that holds its own in all conditions.

All Patience, 'tis patience breathing her self forth, in the teeth of a Dog, and setters on: *Shimei* may bark. Standers by hisse; to make barking again, and yet all patience divinely turns off all, beholding God in a dead Dog, a righteous God, in an unrighteous man. All patience, 'tis a heart able to suppress all insurrection, from the naked consideration of God and sin: a heart that can quiet it self from the very rod; gather patience from the very twigs that whip and smart. All patience, 'tis a heart which from the shaper and shaping of affliction, can shape it self shoulders to bear it well: 'tis a heart so principled, as able to fetch out of every

eater, meat : out of a tearing Lion, honey ; out of every bitter, sweet : something in, or about every evill, to keep it self good, and make it self better. All patience, 'tis a spirit grown to an Angelicall height, able to carry himself sweetly to a Dog, to a Devill, to the worst creature offending, with no worse passion then this, *The Lord rebuke thee.*

4.

All patience, notes a totality in reference to time, *totum temporis*. All patience, is patience in grain ; such as will hold its colour, yea, its very glosse, as long as the cloth lasts : it notes such a patience as dies not, till the man die ; such a patience as keeps the soul in all storms, and till all storms be over ; that keeps the soul quiet, till the very weather be quiet, or till the soul hath quietly expired it self, into the bosome of eternall rest, above all disquiet. All patience, 'tis *holding fast till Christ come* ; 'tis a waiting all our dayes, for better dayes in another World, — *till our change come : for living again*, where barely to live ; is Heaven ; where being, and well-being are not distinguished. All patience, 'tis a house upon a Rock ; a house so built, a spirit so principled, so sinewed, so nerved and joynted, that nothing can pull down but death : it notes a soul so much out of it self, and so much in Christ, in his arms, and under his dominion, that it lies under a kinde of impossibility to be stirred : as Mount *Sion*, that not onely is not, but *cannot be moved*, the house may moulder, and that may down, otherwise all patience is such an In-mate, such an inward soul-lasting thing, that it will never out : all patience was never known to.

to leave any house, till it fell down : all patience, and the last breath, go away together ; *Father, into thy hands I commit my spirit*, these are the last words of all patience.

The result of all is this ; *All patience*, 'tis all advantages taken away, all provocations encompassing, and yet the soul abiding holy in behaviour and carriage, in thought, word and deed unto death : 'tis God against man, the devill against man, wife, friends, fire, windes ; all creatures below man, armed and set against man, and yet man patient : 'tis man buffeted, scratcht with thorns ; nayled, spear'd, spit on, hell inflicted on earth, and yet holy, and without sin, and so continuing, till hell be turned into heaven, the soul out of the body, both into eternall rest. All patience the Apostle expresseth in few words ; 'tis patience having made her full fortifications, her *perfect work*, as he calls it ; 'tis every faculty in combination to bear what is or can be ; 'tis the *Militia* settled in the soul, by act, by consent of the three States, Understanding, Will, and Affection : 'tis all soul-powers united, to bear and endure all that can befall man. All patience, 'tis a *strong spirit*, as the expression is used of *John Baptist*, and of *Christ*, and of none else : a spirit fortified with cleernesse of light, strength of faith, fulnesse of resolution, and made Musket proof, Cannon proof, impregnable, against which *the gates of hell cannot prevail*.

All patience, 'tis patience all in armour ; 'tis a stubborn heart subdued, and risen again to divine resolution, and now as divine-hardy, as before fool-hardy : 'tis a spirit that will know no evill

after

Luk. 23.
45.

after the flesh ; no evil as 'tis fleshly miserable, but as 'tis soul sinfull. *All patience, 'tis enduring hard-ship as a Souldier ; as a good Souldier , as a good Souldier of Christ*, as the Apostle saith : not onely suffering for truth, but sleighting suffering, as you know Souldiers do ; they make nothing of hunger, nor cold ; of blows, of wounds, no, nothing of death : 'tis a notable expression, this of all patience, to wit, *enduring of hard-ship as a good Souldier*. *All patience, 'tis a spirit that can endure all hard-ship, with ease ; perills at Sea, perills at Land, perills amongst false brethren, perills amongst professed enemies ; any misery, any death ; burning, tearing, cutting, sawing asunder, and scorn base deliverance : this is all patience ; patience, all over patience ; patience, thorowout patience, so living, so dying.*

Use. I have authority by this point to command you all to weigh your patience, and to tell me to a grain how much you have : Christians, How much patience have you ? Have you little, or have you much ? have you all ? I speak to you all. The Heavens, you see, are growing all black over you ; the earth all bloody under you ; all miseries are marching towards you, Famine, Plague, Sword, white horse, black horse, pale horse, neither true white nor black ; all sorts of men amongst us on horse-back, and going about deadly work : have you all patience, to entertain them all ? who ever come ? and what misery soever they bring ? Do ye not expect a very miserable time ? Yes ; and I expect a very sinfull time, there is so little patience.

A little suffering, I see, will make you sin much :

Ah

Ah Lord ! what will great suffering then do ? seven yeers bleeding , ten yeers bleeding , twenty yeers bleeding , as *Germany* hath had ? you mur-
mure now a little is gone , surely you will blas-
pheme when all is gone ; curse King Parliament,
and God too. Lord, what shall we do ? we shall
have a Kingdom advanced to heaven, cast down
to hell : a Kingdom full of devills , full of evill
spirits quickly , if these evill times continue.
Men can bear nothing , and God now calls to
bearing much : men cannot tell how to abate a
little of wanted contents , and God is going to
strip of all ; men cannot exercise patience a little,
and God is calling for the exercise of all : I dread
to think what this presages. We shall see po-
verty, and hear cursing ; see bleeding, and hear
blaspheming, and both in one house , yea , both
in one person. We shall see bodies wounded ,
and souls breathing themselves thorow these
wounds, in the face of God and man, because in
a helpelesse estate.

This grieves me , no man layes to heart what
God already suffers in these evill dayes , from im-
patient spirits. I have heard some, as I have gone
along the streets, break forth most bitterly against
the most religious of the Kingdom , as the cause
of all our misery ; laying blood at innocent
mens doors : great ones do thus against consci-
ence, poor ones do thus out of ignorance , as
rich mens eccho , being their creatures , made
through fear, or hope, or both : all sides I am sure
breath not forth all, but little, very little patience.
Ah ! ye of little patience, what do ye mean ?
to make a miserable condition remediable ?
a state

a state miserable, damnable ? will you sin in poverty, that wealth may never return ? will you sin in War, that you may never have Peace ? will you sin in blood, and death, that hell may follow ? Because men have killed your Trades, your states, your bodies, shall the devill have your souls ? Is there any evill in the City or Countrey which God hath not done ? God takes away much, to save the main ; and you make the losse of much, the losse of all ; the losse of your souls, through impatience.

A rod should humble you, and your skin swels with stripes. Gods Hand on your back, should make your hand on your mouth, and you curse ; you curse, and God curses, surely you will be cursed : you swear and stare because you have lost your peace, your temporall respect, and God swears you shall neither have temporall nor eternall rest. Ah Lord ! what hath this soul done ? murmured and sworn himself out of all for ever ? Ye men of no patience, have ye no light ? no conscience ? no soul ? Do ye sin against no light ? no soul ? no God ? Are ye heathens ? are ye worse ?

I will tell you the evils of impatience, that you may dread it, and every degree of it, and make them, as I name them, motives to endeavour after all patience (*i*) a heart freed from all impatience.

The first evill is this ; So far as the soul is impatient, so far 'tis set at a distance from God. Impatience grieves ; God grieved, withdraws. So far as *Saul* rages, so farre is the Spirit of God gone. So far as the soul is shut out from God, 'tis shut out from all. A Bedlam is put alone,
and

and there chained and whipt ; he is fit for no company, but forlorn spirits like himself ; a legion of these possesse every impatient soul. No soul hath lesse followship with God, then passionate. God cannot dwell in fire, nor work in fire, any other wise then to torment the tormented. Forward children are frowned upon, and kept at a great distance, till their hearts come down. A soul that hath little of God, hath much of the devill : if you would see the devill face to face, look a passionate man in the face ; you shall see the devils eyes, his brows, his tongue, his mouth, all as black, as horrid, as fiery as hell.

A second evill of impatience is this ; Impatience maims parts, gifts, graces, and makes a man otherwise able, feeble and uselesse. *The counsell* of the forward are carried headlong, saith the holy Ghost : if their counsells, how much more then those things they do without counsell ? and thus most an end do passionate men do, all they do. Passion puts out a mans eyes, cuts off a mans arms ; it thrusts a man in haste still, to the wrong door. to the wrong end of his businesse. Passion cannot observe *modus*, nor *media agendi*, 'twill up to the top of the house presently, before there be any stayers made ; 'twill run and leave tools behinde ; yea, 'twill run and leave God behinde, and so buries her honour still in an untimely birth. A passionate man hath *Reubens* judgement written in his fore-head, — *Never to excell.*

Thirdly, impatience is the mother of all evill : 'tis a sin-teeming temper : it brings forth children to old age, and then most of all ; passion in old age brings forth by troops. Impatience, 'tis a spirit

2.

3.

spirit set on fire of hell, prepared and ready to every hellish work; to swear, to curse, to kill, to speak evill, to do evill: 'tis a short possession; a man mad for so many hours, that will not stick at any thing that the devill and depraved nature bid him do: he will flee in the face of servants, children, wife, Magistrate, God, any one: 'tis a Snake, whose tongue is his sting; his teeth poyson; he takes in and casts up venome by mouthfulls: his heart brings forth sins by Troops; he speaks as many sins as words; he burns all black with too much heat: he over-heats words, works, the wheels light a fire still in carriage, especially when loaded with any heft, and burn cart and carriage both. Passion; 'tis the devills Glasse-house, black fire work-men are at it in this foul day and night: 'tis the devills sin-mould, to make many sins quickly; many great sins on a sudden.

4.

* *Appetitiui
apta.*

*Præsentibus
futuræ
majore.*

Impatience puts a price onely upon *præsentia*, * carnall present things; a messe of pottage at present, better then Birth-right, although Christ and heaven be wrapt up in it. Tell an impatient man of things to come, heaven and glory, and the like, he cannot stay so long; heaven a great way off, is no heaven to him; he must have a bird in the hand, a heaven here, or else heaven and earth shall ring of him; he must have what he will, and when he will, or he will make the house too hot for all that are in it. This renders an impatient person utterly incapable of the greatest blessings, because these are longest a coming, and he cannot wait. Let's have a golden Calf, as for this *Moses*, we know not what's become of him,

nor

nor when he will come : a golden glittering Calf at present, better then to stay for *Moses*, though he brought the beams of God, the glory of heaven shining in his face. *Let's eat and drinke, for to morrow we die.* Impatience must have a heaven at present, a belly-heaven, as for a soul heaven, a heaven in promise, 'tis a dead thing. This renders an impatient man utterly below motive ; our greatest Gospel-motives are fetcht from great things to come, in another World ; and the greatest things are nothing, at such a distance, to this man ; he cannot wait so long for a heaven, though he lose his soul.

*Magna
distantia
nulla.*

There is no divine contemplation in an impatient heart, which is that that makes heaven here ; So that an impatient heart loses his heaven hereafter, and here too. Impatience, 'tis a soul still in a hurry ; never at home, never at leisure to go to heaven, from yeers end to yeers end : 'tis a *Salamander*, still in fire, still in hell, ever in contention and disquiet, which is the unfittest frame to divine things that can be. Passion degenerates into malice, and then the man becomes *Meditabundus*, full of thoughts, but more diabolicall then before, and further from heaven : his thoughts now travell when he is on his bed, compassing the earth to and fro like the devill, but ascend not to heaven, no, not one of them. All thoughts are kept in a huddle in a passionate soul, one crowding and clambering on the back of another ; one, still jostling ; against another ; no leisure for the soul to withdraw to God : divine guidance is gone, and the soul hath no command of it self heaven-ward :
the

the string of the Watch is broke, and the wheels run down till they break too ; no winding up can be made. Passion cannot pray, cannot hear, cannot reade, least of all can it meditate, which is the life of all. What can a passionate man do, which is appointed by God as a *Medium*, to carry the soul to Heaven?

6. Finally, a passionate man is fit for no condition ; not fit to be rich, for this will make him a tyrant, a devill with horns : Not fit to be poor, this will make him mad, a Bedlam tied up. A passionate man is neither fit to work nor play, to be sick nor well, to be at home, nor be abroad, to live nor die : no body pleases him, nor he pleases no body ; 'tis an *Esau*, a rough man, his hand is against every man, and every mans hand is against him : 'tis a Bile that rages when one goes, and when one sits, lying down, and rising up, at bed and at boord ; not fit for heaven, most fit for hell ; and yet there is no need of him, for there be devils enough already, and fire-brands enough to employ them. Let God do what he will, an impatient man is never contented. Let *Jonah* have no blows, and he is impatient ; let him be scorcht without, and he burns within. An impatient man ever wants something, and yet never can tell well what will please him : he stands much upon his will, 'tis dearer then his soul, 'tis dearer then God, and yet it varies as oft as temptation presents, and the man knows not well what he would have : Ah Lord ! what a plague ? what a changeling ? what a foul bewitcht is this ? All patience will cure all these evils thorowly, and lesse will not thorowly do it : judge ye therefore

fore now, what need ye have to labour for patience in height — *All patience.*

i.

A man climbs up to heights in grace, by hanging much about God, Rivers of tears will quench wilde-fire; all fire, finders, coals, flames, and make all patient, every thought patient. Prayer, 'tis a warmer and 'tis a cooler of the heart: 'tis a warmer of the heart when too cool, and a cooler of the heart when too hot. Much patience springs out of much Prayer. 'Tis said of *Simcon* that he was *devout*, waiting for the consolation of *Israel*: *devout*, that is full of Prayers; the more praying the more waiting; the more in Prayer, the more in patience. Prayer is fetching breath when the soul begins to be out of breath, and to faint: 'tis a fetching out heat with heat, fire with fire, bad fire with good. Strong cries will keep the heart patient under strong trials: whilst a praying *Jonas*, a patient *Jonas*, he first fetch't patience out of the belly of Prayer, and then Prayer fetch't him out of the belly of the Whale.

2.

Prayer must be ordered for strength, and for season, for importunity, and for opportunity, a man must be throwing water betimes, that would not have all in an unquenchable blaze. Christians feel their hearts begin to burn, and make not haste to God; they go not quickly with their censers, when this plague is begun, and then is the devil too hard, and they complain as overcome. Relief is relief, when brought in season. After-prayers take off guilt, but do not prevent guilt, which makes but a bleeding condition at best; Lazie souls have all burn'd down about their ears, ere they stir.

Passion is wilde-fire, such tempers must observe their weaknesse, and take heed how they come neer fire. You set Powder above, in high rooms out of the way, 'tis so apt to take, and fire. Set your selves amongst the most heavenly souls, in high, up-rooms, with those which have the highest and sweetest Communion with God. With the froward, a man learns frowardnesse; with the meek, meeknesse: if you venture to come where striking of fire is, you will be the first that take fire. A man excells as he takes advantages. All things that may most subdne will, and advance love, wil heighten patience,—*Charity suffereth long*; long-suffering is our next work.



The tenth Sermon.

COLOSS. I. II.

—*Long suffering*] *With joyfulness.*



Doct.

Of patience intrinsically, according to its formality, I have spoken at large: of patience now extrinsically, as an habit puts forth it self to act, as shoulders set themselves to bear, and to bear long; I am led by my Text to speak—*long suffering*, &c. Gospel sufferings are sometimes of great duration: Christians are called to suffer, and suffer long—*long suffering*.

The

The Apostle speaks of Patience according to its dimensions — *all patience*, &c. In reference to suffering, as considering it according to its dimensions — *long* : he spake of grace in proportion to use ; *all patience* is but little enough to make *long-suffering* ; all patience is but little enough to manage such a profession , which all a-long is liable to persecution , to suffering as long as being in this world.

Things here below have more then their naked being ; they have their being and their dimensions ; so big , so broad , so long : so have afflictions , more then their naked *esse* in a Christian , more then barely to denominate him an afflicted man ; they have their dimensions , their bignesse and length , to denominate suffering so great , so long — *long suffering* ; sufferings for truth are sometimes long lived. *If any man will be my disciple* (saith Christ) *let him take up his crosse* [daily, *Luk. 9. 23.* A daily crosse , daily bleeding makes long-suffering. Like to this is that expression of *David* , *My soul hath long dwelt with him that hateth peace*, speaking of *Doeg*. A Christian incident to suffering by *Doegs* and devils long.

A Christians condition is envied: envy is a long lived thing , 'twill live as long as there is any marrow in the bones ; 'twill hunt a *David* long ; through *Ziph* , *Engedi* , many Wilderesses , though never so long : 'twill finde a dart to throw at a *David* , till it hath killed him , or stab'd it self. Envy fights desperately , and unweariedly , 'twill never give over as long as there is breath ; 'twill eat no bread till it hath done its work , killed a *Paul* , or starved it self. Envy is all spirit , all evil

Y.

*India est
vitium vi-
tio perma-
nens.*

spirits in one, tis a spirit of the right breed for the devil ; twill fight, and fight till death : twill work to the utmost *vires*, as long as nerves and sinews binde bones together : 'tis everlasting burning, which nothing will quench but its own blood : Saints have had the triall on't long. — *Long suffering.*

2.
-- *Tristitia*
letia.

A Christians condition is qualified : he hath sweet things and bitter in every dish, down along to the lower end of his Table : all-long his life he shall know that he is not at home. He hath enough sometimes to say, 'Tis good being here ; but never enough to say, 'Tis best being here. His rapture hath a rupture, a sad breaking off : his glory, a shadow : his statue a curtain drawn before it : his heavenly vision is let down and drawn up, his sun shines and clap's in, suitable to this cloudy and impure region, thus it doth throughout the day. Few and evil, many and evil, all evil doth good *Jacob* call his dayes, so were all his sweets imbitter'd and qualified by God. If one mercy be come, another must be gone : if corn be come *Benjamin* must be gone ; something for life is come, and he that had the fathers soul must be gone. If some children come home well, some evil is befallen the rest — *Joseph is without doubt rent in pieces.* So 'twas with the blessed seed after ward, which inherited the promise : Milk and Honey, and pricks in the sides whilst eating on't ; and so it must be all a long, as long as in *Canaan* ; the best people, long sufferers in the best place that earth will afford.

Gen. 37.
33.

3. A Christians condition is improved, Christians are Gods Vineyard ; into this Vineyard
God

God sends labourers to work hard, and to work so long; to the sixth, ninth, and last hour, to make much fruit. Afflictions are Gods day-labourers; they work and work thorowout mans day, to plow and break up his fallow heart; to grub up roots, bitter roots, and to prepare the way of the Lord, for good fruit. As God hath day-labourers to belabour the ear, the heart, the inward man, and these kept at work till the ninth and last hour of mans life; so he hath day-labourers to belabour the back, the belly, the outward man, and these kept at work as long as the other, as long as man lives, the one to prepare the way for the other; one to plow and break up, and the other to sow. The heart of man, hath an unexpressible hardnesse, the hardnesse of an *Adamant*; many blows will not break this stone: it must be soakt in tears, and in blood long.

Afflictions are bitters, to wean from sweets that are not necessary. There is but one necessary, the soul makes many, tis whipt and whipt long ere 'twill leave this. Some children are not easie to wean; bitters must be laid upon the brest, and lie long there, ere the dug be cast off: 'twas long ere *David* could say, *Lord my heart is not haughty, surely I have behaved and quieted my self, as a childe that is wean'd of his mother.*

Afflictions are to take away sin; *By this therefore shall the iniquity of Jacob be purged, and this is all the fruit, to take away his sin, &c. Isa. 27. 9.* Afflictions and sufferings were onely to torture sin, this might quickly be done, but they are to take away sin, this is long work. The furnace

To moderate in lawfull things,

To take away un lawfull things.

is to purifie; it must be heat, and heat long, to melt and segregate, to discover, disperse, and take away drosse. Afflictions are to work truth in the inward parts, 'tis long ere man be good at heart: they are to heighten integrity, 'tis longer ere the heart become so upright, as to be a heart after Gods own heart: 'tis long ere a foul stomach will be made vomit up all; 'tis long ere man will be brought to observe all Gods will, this makes great plagues, and of long continuance. If thou wilt not observe to do all the words of this Law, that are written in this book, that thou maist fear this glorious and fearfull Name, **THE LORD THY GOD**, Then the Lord will make thy plagues wonderfull, and the plagues of thy seed, even great plagues, and of long continuance [*and sore sicknesses, and of long continuance, Deut. 28. 58, 59.*]

To serve
in truth.

God puts weight, great weight upon truth, to make it enter, and make thorow impressiō: truth is managed with great art, to put back every spring, and to make the bolt go forth as farre as it should, and as fast and facile as it should. *Let the e sayings sink down into your ears; for the Son of man shall be delivered into the hands of men, Luke 9. 44.* Christ made a weight of himself, and ties this to his words, to make them sink down into mens hearts: he makes a weight now of us, speaks, and then strikes, strikes and strikes often and long, and then sayes secretly to the soul, let these and these words now sink down into their ears. Christ is faine to bore way for truth, to bore a long hole, from the ear to the heart, and this many times is a long while

while a doing, six yeers, ten yeers, twenty yeers.

A Christians condition is conform'd : 'tis made to speak Christ within and without ; in spirit, in flesh ; the Book is written within and without ; in our souls, in our bodies we are made to bear the marks of the Lord Jesus ; marks broad and long, just like his in every circumstance. The plowes made — *long furrows* on his back, as long as his life : he was *acquainted with grief* : grief and he were long acquaintance, his whole voyage about this lower world was in storms. *A man of sorrows* : his life made up of sighs, groans, tears, words, blood ; thus breath'd, thus expir'd ; a mourning life, a bleeding death. The servant is as his Lord ; sufferers both, as long as lives in this world : the Apostle apprehended these Christians would finde it so, therefore so prayed : *Strengthened with all might, according to his glorious power, unto all patience [and long-suffering with joyfulness]*.

I have given you a survey of the way to Heaven, expect dirty lanes and very long. The way is narrow, 'tis so all along ; scratching and tearing thorns and briers on both sides, touching one another, that 'tis hard to make one step skin-whole. Can ye bear these sayings ? Can ye bear such doings ? Can ye bear till your backs ake ? Can ye bear till your backs break ? Can ye bear till you sink and die under your Larden ? Can ye suffer long ? As long as ye live ? Can ye leave all and follow Christ ? All your state, all your limbs, all your comforts, all your dayes ? Can ye spend and end your dayes in

Use

misery, to be blessed in another world? you may think ye can do so and be deceiyed; *Peter* did so, I will speak to this point a little.

1.

There be three sorts of hearts which cannot suffer long. A naturall heart; An engaged heart; A carelesse heart. Can nothing endure much? much, long? Can man bear much, which hath no shoulders? Can a profane heart, an hypocritical heart, or what else carnall heart you can name, bear much they know not for what? suffer long, and taste not inwardly, for what? A *Judas* will kisse Christ and depart, and hang himself rather then be hang'd for Christ. Gold endures fire long, as long as you will; cast a *Ioseph*, an upright man, into prison, and he will lie there long, as long as the devil will, till the iron enter into his soul. Truth will live and die with truth. I will not wager a straw upon any man for his parts, let them be what they will, in point of long suffering; what is the man at heart? that will he be for continuance in hardship for trueth. Naturall courage may do much in a desperate way, but deliberate tryall, long suffering tyres this quite. Nature can go no further then she can. The old man cannot travell; long pains and toil, will make him petition for a *Quietus est*, for an accommodation, for any peace so he may sit down quiet, and sleep in a whole skin.

2.

An engaged heart cannot suffer long. A *Samson* will give up at last, and betray his own life, that is engaged in heart to please a wife, a friend, his own unimortified heart, any one before God. A heart that will be drawne, was never, will never be a long-sufferer: this

is the worst temper of all for long work : this man has his disadvantage within, Satan will often visite him ; to spare himself, and his heart will finde so much discretion at last, as to hearken to him, and chuse sin rather then suffering, then suffering long. I never knew a man that could be made, but Satan could do it first or last. Either the glory of this world, or the terroure of this world, the casting down from a pinnacle, will fetch about that man in whose heart Satan, when he comes, findes *something*, some self-engagement. The heart, so farre as engaged, is selfish ; so far as a man is selfish, so far will he admit of parley with the evill one; the devill was never admitted to parley with man, but he carried it ; his Parliament will sway the selfish man, to look to his skin and his life above his soul.

A careless spirit will never suffer long. 'Tis some mans spirit, to make little of much, at a distance ; such men usually sink under a little, when come upon them. Confident men never prove long suffering men : justice makes such know that they are but bubbles, a little stir breaks them, a little heat dissolves them. They are never in that good Kings strait, — *We know not what to do*, so long as troubles keep at any distance, if it be but at skin distance, till troubles come to touch the skin, and touch to the quick, and then they know not what to do indeed. 'Tis worse then long suffering to some men, to be told of it, or to think of it ; they drink down all, and feast dead their fears, and (I fear) their souls. Do ye not see this? Is not *London* wanton and voluptuous still? What table can ye come

3.

at, that speaks this, *London is like to suffer long?* Will feasting fit for hungry and starving? Will the killing of your souls fit you for the killing of your bodies? Ah Lord! Will wicked wantons, beastly belly-gods, drunken carelesse Nabals, prove long sufferers for truth? Will persons that cannot now live without excessse, without too much and too fine, do well when they shall want necessaries, and want them long, longer then many others for much more abuse? Surely these wretches will be doubly miserable when misery comes: they will with themselves any where, to be delivered from the fruit of their wayes. All the Armour of God should be look'd after with all diligence to make fit for long suffering, and carelesse souls look after none, and yet they dream they shall suffer as long, and as well as the best, but they do but dream. They will lose their souls in a dream; their carelesseness will make their long suffering as long as eternity.

I have spoken to take off security, I will also speak something to take off scandall, and so passe this point. Sufferings for truth fall out sometimes to be many and long, this is the point, and this is likely to be our condition: *Englands troubles look as if they would be long*, they have a long visage in my eye, two or three things make me think our suffering will be long.

1.

The first is this, *A spirit of confusion is powred out upon us*: 'tis very generall and very strong. Twas so when the Jews came first out of *Babylon*; when they came to *Jerusalem* to set about the building of Gods house, then fell in a spirit of strong confusion amongst them; some were
for

for the old house, some for the new ; some cryed to think of the externall glory of the old house, others joyed to see the beginnings of a more spirituall house; but this is very observable, the worst note was the lowdest : a man could not discern the noise of the shout of joy, for the beginnings of the new house, the noise of the weeping and crying of the people for the old, was so great : out of this spirit of confusion sprung up Vipers and Serpents, such as took this advantage, and hindered that great work of the Lord many yeers, and made their suffering long, as you may see exactly in that story. This is our case at this day : there are many joy to see some beginnings of a more pure worship ; some hopes of raising and finishing this, raiseth their hearts : but there be many more which cry and take on for the old house, for the pomp and glory of Bishops, garments, pipes, carnall ordinances, which please carnall senses, and the cry of these is so loud, that the joy of Gods people cannot be heard ; 'tis now as quite buried. Out of this confusion hath sprung up *Sanballats* and *Tobias*, strong adversaries ; so strong, and so many, that they are likely to hinder Gods building much, and make our suffering long.

A second thing that gives, our troubles a long visage in my eye, is this : *A jostling spirit of pride and frowardnesse against authority* ; against those which God hath wonderfully raised to deliver us, as wonderfully as ever he raised *Moses* to deliver *Israel* out of *Egypt*. *Yee take too much upon you*, said *Corah* and his company, *seeing all the Congregation is holy* (i. e.) holy enough already. This is the very spirit and language of many great ones
and

and small ones, at this very day, respecting the Parliament. They take too much upon them, things were well enough, as under the government of Bishops, and as in Queen *Elizabeths* time, King *Jame's* time. Reformation in Church and state according as our present condition, and the increase of light calls for, because this attempted, renders the Parliament as odious in the eyes of many, great, and small, as ever was *Moses* in the eye of *Corah* and his company, for discharging his conscience. This spirit became very spreading then, and so strong, that God was fain to make *Israels* misery long, till he had cut off all that were unworthy of that which *Moses* and *Aaron* laboured to bring them to: so may this spirit make our sufferings long, so long, till God hath cut off all these proud jostling spirits, which are altogether unworthy of those great mercies, which our honest hearted Parliament, painfully labours to bring us to.

3. A third thing that makes our troubles, have a long visage in my eye, is this, *That the one thing necessary to publike wel-fare, is not preferred and prosecuted, as such a thing*: that is, according to its dignity, and our duty. The main thing (I conceive) to our publike wel-fare, is to perfect our reformation of Religion, to raise up and finish that building, the foundation whereof our Fathers bravely laid, in their own blood. *Israel* suffered much, and suffered long, a consumption followed them, till it had brought them almost to nothing, because they grew slack about the main, and preferred their own houses, the seiling and finishing of them, before Gods House. At
first

first when they came together to *Jerusalem*, they were hot upon Gods House, but being diverted by troubles they grew cold, and involved their spirits in their own affairs, which cost them dear and brought them into a deep consumption: I am affraid this is our case. Our Parliament at first coming together, seemed very hot about Church affairs (though not so hot then as I could have wish't :) God had his Committee amongst many other of our own, I mean a Committee about scandalous Ministers, and matters wherein God is most immediately concerned; this Committee was of life and heat a time, and the dread and Majesty of that great Court hereby, great; many troubles came in, and this Committee laid down, and other things relating to this stav'd off; by means of which the Majesty of that honourable House is much weakened, because God much neglected: I am affraid this will bring us into a deep consumption, and make *Englands* sufferings long, because we make God suffer so long, all the Kingdom over, by blind worship, and blind Ministers, who are now the activest Engines against us.

4.

A fourth thing which makes our troubles look with a long visage in my eye, is this, *God hath suffered our troubles to grow beyond our Tiller*, as the Archers terme is, our bow is made too strong for us to bend, this makes long work to be ready. If an unruly child creep up under the lenity of Parents, to become an unruly boy, one in bodily strength, suiteable to his spirit, before taken down, this speaks long suffering to such parents: this is *Englands* case. Our wicked children

children are grown up under the wing and lenity of the Parliament, to virility, to mans estate, to externall strength suiteable to their internall temper, this I am affraid speaks long suffering to thee, O poor *England*. Justice doth not look as if she would lay down her rod presently, when she is gathering more and more twigs. A few malignants are become many; many without Arms, many in Arms: our locusts go forth by troops. Justice doth not use to make a rod of so many, and so great twigs, for a little work: strong twigs and rods are gathered to last for long work.

5.

A fifth thing that makes *Englands* troubles look with a long visage in my eye, is this, *A heavy spirit seems to be fallen upon us, — Make their ears heavy* (saith God) *their Ears?* That is, their hearts: I am affraid that plague is heavily fallen upon us. Heavy jades are shap'd to much beating; a little will not make them go. Men come up to their light, like a bear to the stake: how heavy hath our motion been, to blast the Common-Prayer Book by publike vote? How heavily brought on to judge it a grievance? How heavily brought on, to clip the power of Bishops? How heavily brought on to vote them quite down, although such as had voted and almost acted down God and all good in the Land? How much farther hath many Parliament men gone, in matters of Gods worship, then droven? I keep honour in my breast towards them, who have done throughout truly honourably. For the execution of thorough Justice, are they not now by the sword droven? And will they

go now? My heart bleeds to consider this, what a heavy spirit is upon us, in the prosecution of that work which God hath thrust us upon. Our eyes are half open, as heavy headed mens eyes are, to see our advantages, and our hands in our bosome, like heavy sluggards when we should take and prosecute advantages, which God wonderfully gives us. A heavy spirit speaks heavy misery, suffering much, and suffering long: a heavy spirit makes heavy misery necessary; such a temper otherwise will never go so far in good, as it shou'd.

The last thing which makes our sufferings look with a long visage in my eye, is this, *suffering doth not soften*: our fire doth not melt, but harden and make brawny the heart of the most. The weekly news of our bleeding, is become as the weekly bill of the plague, read over and thrown a side. Many bodies kill'd, how many souls more alive then were? What heart goes in secret, and bleeds in his brethrens wounds? Many kill'd, many more worse then kill'd; maim'd, spoil'd, turn'd out of all, and likely to starve to death; go weeping, wailing, and wringing their hands up and down the Country, yea up and down here, and do fully look some of you in the face, and yet I see no signe of all this in your faces. Their tone is dolefull, do we eccho to them? The spoiled mourn to the saved, do we weep with them that weep? Do we bear their burden as our own? Let every mans conscience speak, and acquit him if it can. Doth not this sadly speak more suffering, because no man will suffer, till Justice bring suffering to his own door?

6.

door? No man will be afflicted, till it come to his own turn; no man will afflict himself; all is put upon God, he must do it man by man; many will not be afflicted in few, this will be long work. I can sadly tell you of hearts, more brawny then these: hearts that would not have spoiling cease, because it enricheth them: no, not killing cease, because 'tis their gainfull trade; that see bloud and desolation dayly, and yet have no bowwells, but fear this will end too soon; that cut out their work, to last: this is not the spirit of a Souldier, but the spirit of a Butcher, that lives by killing as his Trade, and pockets up the prize of bloud and misery, with joy. This a Souldier? A *Judas*, a Wolf, that grows fat upon the Carkasses of the slain. Men that strive after places, to kill bodies for gain, Ah Lord! Who hath kill'd such souls? This is the spirit of a Souldier, to go about a bleeding work with a bleeding heart, and yet this is consistent with the spirit of a Lyon, to a mans place: Must I kill bodies to save souls? Oh that wickednesse should thrust such deadly work upon me, how many such Souldiers have we? If deliverance from suffering come no faster then true sensibility under it, surely *Englands* sufferings will be long. That sensibility that is, more self-ish then divine. When will our troubles have an end? When this? And when that? Who is that man, that looks upon the plaister, as suited to a fore? When will the fore be well? Whose heart beats thus? But every mans tone is, When will the Warre end? Why? When all bad bloud is out of thy veins, will not that be long first? And yet

will

will not that be soon enough. These things & such like, make me fear, Christians, that your sufferings will be long : but be not offended, we cannot be too long in the hand of God. If long lying among the pots, bring us forth with silver wings at last, our long suffering will recompence it self : who will then complain that *Englands* sufferings have been too long ? Gold seven times purified, will glister gloriously : thorough refining, will make *England* the glory of all Lands. If *Joseph* lye prisoner long, and be raised to be Prince at last, hath he cause to complain of hardship ? That his suffering was too long ? A heart apt to take offence at Gods dealing is willing to depart ; let such go, God will have enough to do his work. Revolt under your long suffering, and your suffering will be long indeed, as long as *England* lasts, as long as *Hell* lasts.



The eleventh Sermon.

COLOS. I. II.

— Long suffering [with joyfulness].



O make a rod bud and become pleasant, to turn a *Hell* into Heaven : misery, long misery into joy ; this is hard and high, yet thus high doth a Christians duty rise in this Text [Long-suffering with joyfulness.

K

This

This last terme doth explain, what sufferings for kinde the Apostle means, to wit, suffering for truth, the *reproach of Christ*, and this how great so ever, should be *treasure*; how lasting so ever, should be undergone with joy; — *Long suffering with joyfulness.*

Sufferings are various; and differ in their nature according to their immediate cause. Sin is the immediate cause of some sufferings, righteousness the immediate cause of others. When man *suffers for his sin*, he should bear it, accept the punishment of his iniquity and not kick against his Maker, how long soever such suffering be; but joy is not proper under this suffering, because such suffering speaks wrath, *I will bear the Wrath of God because I have sinned.* Bearing is proper under divine displeasure, but not joy; to smile when God frowns is to despise the chastening of the Lord: no affliction is joyous as it referres to sin and wrath.

Righteousness is the immediate cause of other miseries; patience is proper under these, and more: suffering, and joy: bearing long, and bearing long with joy, because these afflictions speak only the displeasure of man; not the displeasure, but the pleasure of God. A man should smile when God smiles: joy, when God joyes, though in a dungeon.

Doct.

Suffering for Christ, how great, how long so ever, should be managed with a spirit of joy. A man should suffer the spoiling of his person, the spoiling of his goods, the spoiling of all for Christ, and suffer it with joy, — *Yee had compassion on me, and took joyfully the spoiling of your goods, &c. Heb. 10. 34.*

Joy

Joy is to follow the soul, as long as the soul follows Christ: 'tis to follow the Lamb, and the follower of the Lamb whither soever they go. *Rejoyce in the Lord [alwayes,] and again I say rejoyce:* he spake this to suffering Christians, he lifts, and lifts again, to lift the heart as high as its duty, which is to make Christianity throughout, a course of joy; to make fair way, and foul way, alwayes, *all wisedomes Wayes*, all Christs wayes, *pleasant*; Some duties have their termination, joy hath none: 'tis an *alway* work, an everlasting duty: 'tis not to cease when goods cease, when honours cease, no, 'tis not to cease when all contents cease; 'tis to last Summer, Winter, Spring, Fall, Day, Night: joy is the *Nightingall*-grace in the soul, it is to sing all night long, let the night be never so long, never so dark, *ever more* — *Rejoyce ever more*: truth and joy are never to part; they are to keep company together and bear up one another; truth, joy; and joy, truth; till they lye down both together in the bosome of eternall felicity.

Duties are consistent, one duty is not to destroy another, the lean Kine are not to eat up the fat, long suffering is not to kill and bury joy, yet this sweet child is never so neer its grave, and its end usually, as when suffering is long. If *Rachel* suffer much and suffer long, till all her children are not, joy is not: if children be kill'd, she thinks she may kill her joy; if all be kill'd, she thinks she may kill all her joy, and never let it live more — *Refuse to be comforted*. One beam of the Sun does not devour another, they all shine together, that makes that celestiall body

1.

2.

so glorious : so all graces are to shine in a Christian together, this gives a Christian his glory — *Long-suffering and joy*. Long suffering is a beam of God, this does not put out, or darken other beams : he is long suffering indeed, he suffers more and longer then any of us, and yet he is joyous to ; he does not barely bear, but joy and bear, he does not overthrow, no, nor diminish in the least kinde, the felicity of his condition by suffering : Christians are to be like him. Duties are made consistent, we must not make them inconsistent. Long suffering and joy seem inconsistent to flesh and blood, yet joyned together by God, in my Text : we may not part what God joynes — *Long-suffering With joy*.

3.

Duties are assistant : long-suffering makes great capacity, not great incapacity of joy. Some people are by situation (you know) neerer the Sun then others : who are so neer the Sun by situation and placing from God, as those whom he chooseth out to suffer, and suffer long ? Suffering long and joy, are very neer by situation, there is never a word between them in my Text, joy is *Peters Angel*, if *Peter* be in prison, and have been there long, this Angel is at the door. More then this, as soon as a Christian is in prison for Christ, Christ is at the door with joy : let such a man but aske and his joy will be full presently, Christ is so neer him — *Ask and [your] joy shall be full, Joh. 16. 24*. You know he speaks it to such, who apprehended how much they should undergo, when Christ was gone from them. Ah ! saith Christ, Though I go away, I will set joy at your door, a comforter to be very neer

neer you, when any discomfort surprises; and then neereſt, when you need him moſt; ſo that you ſhall get more of a ſuddain by Prayer, then you could in all your life before. A ſuffering Chriſtian has his peculiar advantage, let him but open his mouth heaven-ward and 'tis ſild preſently: let his heart be at his mouth, and the holy Ghoſt will be at his heart; all upon wing and wrapt up in the third Heaven, when the body in *Hell*. Long ſuffering and joy are very neer: as neer, as night and morning; if miſery makes the night, joy makes the morning; and if the night cannot ask for the morning, yet the morning will come of it ſelf—*Joy [comes] in the morning*. If a long ſufferer be ſo worn, ſo depreſſed with his burden, that he be not able to pray, not able to ask, for joy and for comfort, yet his joy will be full, 'twill come of it ſelf as things that are joyned together, will call in one another—*Long ſuffering with joyfulneſſe*.

Duties are immergent: one ſprings, and bubbles out of the belly of another: all patience, brings forth long ſuffering, long ſuffering brings forth joyfulneſſe: This is Divine Genealogy; they are placed here by the holy Ghoſt according to their line, as perſons, ſo vertues, are noted according to their Genealogy: Every grace bears, patience brings forth long ſuffering, long ſuffering joy, joy brings forth Heaven; now the Sun is up in the ſoul and begets *Cardinall* vertues, glorious graces, it makes the very emblem of Heaven in the heart. The holy line muſt not be broken: as things have their order in their own nature, ſo they muſt have their courſe in the

soul, long suffering for truth, must bring forth joy, and not grief: a *Jacob* must hold an *Esan* by the heel, joy must embrace rough usage; out of the sowerest stock, ar't should make sweet fruit come — *Out of long-suffering, for Christ's joy.*

5. Duties are innocent: graces are so ordained to move, as best to speak out mans simplicity, and Gods glory; long suffering is not to leaven and sowre the soul, to make it *regurgitate* bitterly in the afternoon, when things have laine long in the stomach, but it is to give advantage to a Christian, fully to speak forth his own integrity, and Gods Glory. Long suffering with joy, is a full expression of mans simplicity and Gods Glory. Long suffering in any cause, hath its integrity as the heart is free from repining under it; which it is, when 'tis meat and drink to suffer for Christ; joy to bear, and to bear long. Grace should move in grace; that's long suffering with joy: Grace should move to a Christians grace, and to Gods Glory, that's long suffering with joyfulnesse.

Use. Christians you see your lesson, 'tis set very high, can you play it? What artist; are you in your calling? Can you make good Musick upon a bad instrument? Can you make an instrument go well, that hath hung long by? Can you play well, when the strings be broke? When the back, when the belly of the instrument is broke? Can you sing the songs of *Zion* in a strange Land? Can yee make melody in your spirits, when never a whole piece in your flesh? Some of you it may be have never a peny in your purse, scarce any rag to

to wear, no house to put your head in, but live upon the meer mercy of friends, for giving testimony to Christs cause: can yee joy now? Christ hath mingled your drink with weeping, can yee drink off this Cup with joy?

Suffering is suffering indeed, when it goes quite through the man, body and spirit; body without all joy, and soul too. A man is plundered indeed, when he is plundred in his estate, within and without; plundred of Money, and Goods, and plundred of peace and joy too: no comfort without, nor none within neither? Ah Lord! Here's a man quite undone indeed, here's a man all over miserable, soul and body bleeding; can there be any gathering to relieve this man? I have heard many complain, that they are quite undone, the expression hath cut me to the heart, to hear it; their faces all over blacknesse, not one line drawn smilingly. You have lost all joyes without, why but there are joyes within, which the world cannot give nor take, have you lost these too? Did the Cavaleers take away all together? Money and Plate and Christ too? Ah! Poor man, thou art quite undone indeed, certainly the devill was in those Cavaleers.

I would speak to such from this point, which are quite undone, which have lost all, Money, and joy too; which have many sufferings upon them for Christ, but can make no joy out of them. Surely I can guesse your pain, you are blind: you know not who hath strip't you, nor when he will return it again. 'Tis impossible for a man to joy under long suffering, unless a man can look to the end of it. This mak-

heavy afflictions light, long afflictions short, to look, where they end. — *Our light afflictions which cadere but for a moment, work about a farre more exceeding and an eternall weight of glory.* Long suffering is but a moment, when compared with eternity of Glory. The great Heaven at a distance, makes a little Heaven at present, a Heaven in He'l to that soul which hath it in its eye : as these lower Heavens, give a great lustre and vigour at a distance to beholders, and raise much ; so doth the Heaven of Heavens. 'Tis a Heaven to behold Heaven a farre off, where ever the body be ; 'twas Canaan to Moses, to see Canaan a farre off. The sight of the end shortens the way, suffering is deadly long when a man can see no end ; when a man is in darknesse and can see *no light*, 'tis hard to bring the soul to joy in such darknesse. A man must look upon affliction from one end to to'ther, that would fetch in joy to his soul from suffering. At one end of long suffering for truth, is a father : at the other end, a reward ; which if seen well, will make the longest suffering very short, and very sweet.

*Ab ext. e.
mis misē-
rie quies.*

12.

Can you make no joy out of your long sufferings for truth, I can guesse your pain : there is something heavier then your temporall losse, that lyes upon you. Surely you have lost your state, and found sinne : death has a sting ; death of a mans body, yea, and death of a mans estate, has a sting. A little guilt, is heavier then a great deal of misery, then all the afflictions of this World. When bare misery goes over a mans head,

head, though never so much, he may well stand under this ; but when misery clothes it self with guilt and goes over a mans head as *Iniquity*, this makes the burthen too heavy to be born : when the apprehension of sin starts out of misery, and stares upon the soul, this kills all joy dead, and the man is not able to bear up, if he had all the World to comfort him. The cause may be good and the man bad ; 'tis hard to keep up a bad heart, though the suffering be good, there be so many by-things besides the cause, break in ; guilt doth so speak, stare, and tear, in such a soul, when any bodily misery grows great and long. Long suffering turns a guilty soul into Hell, a hell in the flesh may be born with joy, but not a hell in the spirit. Plundered persons complain they are quite undone, sin hath done this, fall out with that, not with Cavaleers : they could not have stript you of all, not of your joy, by taking away your Goods, no, not by taking away your Limbs, no, not by taking away your life : Had not you wounded your souls with sin, neither men nor divells could have stript you of your joy : the wounds which you have made in your spirits, not those which they have made in your flesh, have quite undone you ; these are the wounds that have bled to death your joy. Thou hast been the cruellst Cavaleer to thy self, O sinner.

Canst thou make no joy out of thy sufferings for truth ? I can guesse the cause : thy sufferings work no grace in thee. — *We glory in tribulation knowing that it works this and that grace*, saith the Apostle, that is, takes off the soul from the Creature,

There is
no joy in
eating of
husks.

Creature, sets it upon God, and eternall things. Thy sufferings are meer sufferings, they work no grace; if they did, thou must needs joy in this, to see how a fiery Chariot carries thy soul to heaven. No affliction is joyous, or can be, but as it brings home the soul to God, the prodigall home to his father. When afflictions do barely afflict, and onely afflict, this must needs leave the soul in a very ill frame to joy. Barren clouds do not make the earth swell and smile; barren afflictions, afflictions which make no grace, can make no glory; joy is an afflicted souls glory. As the vessell comes into form by beating, so comes in delight: as Gold appears by fire, as Christ is seen in the furnace, so is joy there. Suffering long, and the heart hold it's own in sin! Ah Lord! here's a soul in hell indeed: is it possible for such a soul, to make joy in such suffering? suffering long, and the heart hold its own in sinne? this sets the soul at a greater distance from joy then ever, as one that is wicked, and will be so; there is no peace nor joy to the wicked: when will there? when can there? to him that is wicked, and ever will be so? that short suffering, long suffering, no furnace can melt nor purifie. This souls suffering is and will be of the same nature with theirs below; there is long suffering and no joy, without possibility of joy, so will it be with every wicked man.

Sinners, tell me what do ye see? What do ye feel sorrow, but no joy, why that's right: write, *Lord have mercy upon me*, my hell is begun: my body is desolate, my soul is desolate, so 't'as been long, so 'twill be for ever, because my misery has

not

not better'd me. What no enquiry? no panting for Christ yet? will ye rub along thorow one hell, till you come to another? O God! when shall Christ be in request? bodies bleed, souls tlead, and yet is not a bleeding Saviour sought after, that a bleeding condition may be made blessed and joyous. Sinners, you are ensnared in an evill time. Did you dream of long suffering? What dayes are come upon you? What rackt souls are within you? When will this end? So 'tis, so it must be, till one deep swallow up another, till the lowest hell swallow up the nethermost hell.

Reade my Text once more, God is to be admir'd, so is this point, and (I think) this Text to be concluded. How tender is God of the felicity of man: he does much to destroy his sin, but nothing to destroy his joy, when he makes him suffer long, he would have sin die, all sin, but no joy, no, not a dram, but rise to an exceeding height—*Rejoyce, and be exceeding glad*, saith Christ. All that God does, the worst that God does to a Christian, is to make him a heaven, and to encrease it: it should make ones heart leap to think of it. If he cast down, 'tis to raise up; if he humble, 'tis to exalt; if he empty, 'tis to fill; if he kill, 'tis to make alive: if he make misery long without, 'tis to make joy strong within: still he has a tender care of mans joy. This is the *Benjamin*, about which Gods bowells beat, let my childe suffer any thing, but nothing in his joy. O dear father, Who can conceive thy bowells to thy children? Lord what is man, that thou art so mindefull of him; and so tender of his joy?

He

He that is in heaven, can speak nothing but heaven: he that is never without joy, would never have us without joy, although we be never without sin, no, not then when we do and suffer most and longest for him: when he speaks of long suffering, he ends it with joy, nay, he means it all along with joy. Christians, admire love, God does nothing to make you miserable; all that is done this way, you do it your selves. He has been a Father of children, of many children, this many thousand yeers, yet never was known to do any thing, to take away the joy of any. God is very tender of your joy, be you so: he does nothing to kill your joy, do not you make any thing he does, do it. When he makes you suffer much, and suffer long, do not you make it kill your joy: this is to turn long suffering, into long sinning, yet flesh and blood is apt to this, I'll therefore speak a word to this point.

Our sufferings look as if they would be long, they have a long visage in my eye (as I told you last day) how long soever they stretch out themselves, yet I would have you manage them (as the holy Ghost here speaks) with a spirit of joy. I will give you three or four things to help, raise your hearts to suffer, and to suffer long, and all along with joy.

- I. You shall be the death of insolent wickednesse. Should be the joy of a childe of God to suffer long, to kill the least sin, 'tis so killing to his father: how much more to kill a *Goliath*, that is up in defiance against him. You shall kill wickednesse in Armour, wickednesse with a brazen face; wickednesse with a head-piece, back-piece, belly-

bell-piece; wickednesse wrapt up in Iron, in Armour from head to foot; wickednesse grown so wicked, that thinks she hath made her self Musket-proof, Cannon-proof, against the Almighty. Should it not joy a man to suffer long, to kill such wickednesse, to kill wickednesse that thinks to out-live all goodnesse? wickednesse that dares God, tears God; swears, curses, blasphemes, at every word; wickednesse set all on fire of hell: should it not joy a man to quench such fire with his blood? should it not be a joy to a man to put forth an arm to cast out devills, though he never pluck it in again? should not a Christian make it his honour, his joy, to make devills subject to him? to make insolent wickednesse asham'd and return? or swell and break and hang it self? should it not joy a man to suffer any thing, to kill a devill? legions of devills? principalities and powers? Scarlet wickednesse? wickednesse grown so high, as scarce ever was in England? 'twas the joy of Sampson to suffer any thing, that he might make wicked Nobles suffer, Scarlet wickednesse a never-dying Monument of shame, me thinks it should make the most fleshly fearfull spirit in the world joy, to suffer any thing to help forward such noble acts as these. To die in the prosecution of a just cause to the life? such a death, is it not life? such heart blood dropping forth, does not every drop give back a cordiall to the heart, from whence it comes? Such misery, does it not create it's own joy? Can you not joy in such sufferings, as bring Cordialls with them? Such sufferings as are rather joyes then sufferings, they have so much honour and glory in them. You

12345

6789

101112

131415

161718

1920

2122

2. You shall be the death of the kingdom of the devill thorowout *England*, thorowout the Christian world. Some think the Throne of the Beast is in *England*; I believe, the life of the Beast, the life of all beastly wickednesse thorowout the Christian world, depends much upon these wicked wretches which live in *England*: is it not time then they were dead? should it not joy any one to suffer any thing to send such to their places? to damne up springs of wickednesse? to cut off the devills right hand? to pull down strong holds of hell? should it not joy a man, to die dead the devillish world, to die like *Sampson*, and pull down all the *Philistims* strength at once? A blessing is pronounced twice in one Psalm, to them that take *Babilons little ones*, and dash them against the stones: what blessednesse then, to them which take *Babilons great ones*, and dash them against the stones? should it not joy one to go about a bloody work, to be so blessed, so particularly, so doubly blessed?

3. You shall be the life of Christs Kingdom: the life of his children, Ordinances, spirit, glory, thorowout the Christian world: should it not be the joy of a man to die, that God may live? 'twas the joy of God to die, that man might live, *God shed his blood*, saith the Scripture, to save the blood of man, and he did this bloody service with joy, with *delight*. saith the *Psalmist*, which notes an intention of joy: should not a man gloryingly breath forth his glory and die, that Gods paunting glory in *England*, may recover breath and live? who would not be ambitious to be his Saviours Savior? to bear up the pillars of the Christian world? as the *Psalmist* speaks.

The

The integrity of your suffering, depends much upon your joy in suffering; murmuring suffering is sinning, you will suffer for this again. As God calls for the heart in doing, so in suffering; I cannot stand on this, let me conclude all thus, God owns the cause that you own: should it not joy a man to march after God? you are willing to lose your blood, and God is willing to spare it. The more backward you are to suffer, the more you will suffer; the more forward, the lesse. Joy to suffer long for Christ, will shorten long suffering.



The twelfth Sermon.

COL. I. II.

Strengthened with all might, according to his glorious power, unto all patience and long suffering, with joyfulness.



Very word in this verse, hath it not been a sweet flower to smell to? the whole is a bundle of Myrrhe. 'Tis a verse filled with the pantings of a precious spirit, which are, to be filled with God: to have all, of that which is indeed all: all *soul* strength, all *soul* wealth, all *might*—all *patience*, all *joy*; all Christ in fellowship and fruition, to do him all cheerfull service, as long as life lasts.

There

* In the
Kingdom
of grace.

There is holy ambition in Christianity (i) to be greatest in the Kingdom of God : * to sit on Christs right hand, as he sits on his Fathers right hand ; to have all power given unto us, to do all works well which are assigned to us, as he did ; the whole soul to lie in the bosome of Christ, and so to be All in All, and answerably all, unto all ; all in point of power, patience, joy, ability, and cheerfulness unto all duty.

O how good, a good heart would be ! all good ; all good in the worst condition : grace would be absolute, grace would have all grace, that all the world may see nothing in her but like her self, in the lowest condition : a man in Christ, would be all in Christ, all unto Christ ; out-side, in-side, whole man, whole man Christs with joy.

I.

Things have their instinct : stones fall downward, and they fall as low as ever they can, to get to the very center if it possible may be : so sparkles flie upward, and they ascend as high as ever they can, to get into their own heaven if it may be. *Eagles* flie high, and come as neer the Sun as they can. Grace hath its instinct ; it ascends, and ascends as high as ever it can ; would come as neer the Sun as 'tis possible ; 'twould be *like him* ; 'twould shine in a dark world, in a dark night, in a desolate condition gloriously, as he did. A Christian would be all of that nature, of which he is so little : he would be in all conditions himself, above himself ; a Christian in state, when a man in no estate.

2.

Things have their sense. Senses are greedy, they are never satisfied, they still cry, *give, give* ; the eye is not satisfied with seeing, nor the ear with

with hearing, nor the mouth with tasting : so grace, 't'as it's instinct ; yea 't'as more : 't'as sense : grace can see grace, grace can taste grace, grace is sweet to grace ; the new man can savour the things of God. A Christ can desire as he tastes ; pants, and Prayes, as he feels ; he pants for fagons, he feels drops so sweet ; for water brooks, he sees little streams so pleasant. Gods children are very craving ; the more receiving, the more craving ; receptions are so sweet, sense is still egged on : divine sense, divinely exorbitant, never satisfied ; it cries give, give all : all strength, all patience, all joy. The crying of a Babe, is after all that the breast will yeild, yea, after all that both breasts will yeild ; after all that a Saviour hath purchased, and made giveable.

Things have their reason : man moves *ex judicio*, he discourseth worth, and so makes out : Pearls are no lumber ; Silver and Gold, no lumber, but treasure, pure treasure ; I would I had my housefull of these, saith he. Reason hath found out, and pitcht upon worth, and this makes desire mighty vast ; the man would have all, 'tis so good, 'tis so precious, such meer treasure. The new man, is of the clearest reason, of all men ; he discourses worth at a greater height, then any man besides, and so makes out. He looks with a very piercing eye upon every thing ; through Pearls, and through Gold, though the hardest things to be pierced, and findes out exactly what they are, and calls them exactly as they are, *corruptible things* : Grace only goes for Jewels with the new man ; in these only no losse, no lumber ; in these only no vanitie, no vexation ;

vexation; in these, God; so much of these, so much of God; all these Jewels in my bosome, and all Christ, all heaven there. Thus the new man discourseth worth at a mighty height, and makes a very exact judgement go before, and then a very vast desire and endeavour, answerably to follow after: give all, of that which is above all; of that which will make me above all, in the lowest state: give me *all might, all patience, all joy.*

4.

Things have their rule, and so must be prosecuted. Things earthly have their bounds: things heavenly, none; neither poverty nor riches, when one prays for earthly things: no poverty but riches, not some, but all, when one prays for Christ; this is the rule. The measure is no measure; the stint is all, *all might, all patience, &c.* All pains, all prayers, must all run out at this height, for all grace, or they will run all too low, below their rule here in my Text.

The world is damnably beside this rule: examine your reach, what do you grasp after? after what do you open your hands, and your mouths, wide? which way lies your ambition? your covetousness? to have all the world, or all Christ? to have much honour, much wealth, or much grace? to be an *all* within your selves, or to be an *all* in and unto Christ?

Fallen man is a greedy creature, as Bankrupts usually are; he has lost all, and he is grasping for an *all* again. Know your state: 'tis wrong, 'tis wretched: observe the greediness of your hearts, and which way it lies, or your souls will be lost in an evil covetousness. Two things
make

make up an evill covetousnesse, when a man desires *illicita simpliciter*, or *licita illicitè* ; Things forbidden in themselves, or things forbidden so ; to make nothing *all* ; vanity, chief. * You seek great things to your selves, do you seek great things for your souls ? every man is grasping after much, after a little *all* : tell me, What is that all ?

* Earth,
Heaven,
earth, all.

'Tis a lost man, that observes not which way the strength of his soul works, and spends it self. 'Tis horrible wickednesse, to let a mans strength passe unnaturally from him ; to let his precious soul spend its reins in a bed of vanities. A mans soul wastes it self unnaturally, when it works greedily towards any thing but Christ, and grace. There is more done to this man, then he will believe : 'tis a man let loose to the creature, for not taking pleasure in God. When a man cannot finde enough in God to make him his all, God gives up that man to some lust, to make nothing all : affection flies out strongly, fearfully, now : behold a man sick of love to a lyf : a man that will kill himself with love to an harlot !

'Tis one that bears his judgement already, conscience wounds, kills this man daily, for burying love in a dung-hill : for prostituting his glory to base earth. God *vexes this heart*, as the expression is *Ezek. 32. 9. I will vex the heart of many peopl', &c.* God is a vexing God to the heart of an earthly man ; he wakes, sleeps, eats, talks, laughs, with a sad restless soul : he sleeps, but his conscience wakes : he rises, but his heart is down : 'twould be loaded with thick Clay,

and 'tis loaded with a witnesse : Ah Lord ! has not the Earth enough, that cannot bear up his earthly heart, 'tis so heavy ?

This soul is in a deep Consumption, farre gone from God ; if any thing will fetch him back, 'twill be to consider his folly, and how favour still waits to be gracious to him. All earthen Cisternes are crackt : what folly is it to seek for all, in that which will drop out all ? Things cannot hold much, things shall not hold much ; which you too much bend after. All is lost, when the World is made all : Death is in the Pot, when you are taken with the Broth, the Birth-right is as good as actually gone, when affection is so strong to Pottage. Ah Wretch ! Thou hast lost thy soul, to gain the World.

If this will not fetch back the Prodigall, this added, will ; or nothing. Favour yet waites. A Soul that hath been a great Traveller in the World, that hath gone through the vanity of the Creature, through strength of desire and curiositie, may return to Christ and be welcome : 'twas the Prodigalls case ; he had spent all, wasted prime love, prime strength, and then returned, and God accepted. Twas likewise *Salomons* case. Love turned at a low ebb, it met with Love. Inclinations of heart are dear to Christ. Smoaking flax is not troublesome to his eyes ; he will stoop and blow it, to make it flame. Christ is taken with a sinner, whensoever he begins to pant after him. Bestow love upon Christ when you will, he will meet you ; or what Love you will, he will out-Love you. Promise to your selves what you will in Christ, you shall

shall finde it and more : make a God of Christ, you shall finde him so ; make him all, and you shall finde him all ; more then all the World beside.

But take this Item along with you, A Soul in extremities cannot last long. Passion strong to the Creature, will provoke much, and consume speedily ; what is done therefore in point of remedy, must be done speedily, or the Soul is lost : a Soul a Fire to the Creature, must be snatcht as a Brand out of the Fire ; 'twill suddenly be consumed else. A Soul posting to *Heav*, will quickly be there. Greedinesse sursets ; sursets make quick dispatch ; Death is at the door, when the Soul is exorbitant ; the Creature is now made a God, God will not now endure nor forbear longer. Let exorbitant Souls think of this, and think what they have to do, and do it.

The end of the first Verse.



The thirteenth Sermon.

COLOS. I. II. 12.

— Long suffering with joyfulness. —
 Giving thanks to the Father, &c.



Stand at the end of one Verse, and look to the beginning of another, and you will see what is the property of divine joy : It sets out the soul for Heaven ; It *Doc.* makes a very ascending frame of heart :

heart : It tunes and winds up every string to praise God — *With joyfulness*, — *Giving thanks to the Father, &c.*

1.

As the Soul has its Divine advantages, so it mounts : as the body hath its advantages, so (you know) with facilitie it vaults and leaps. Joy is a soul lifted up by God, 'tis the soul upon Eagles wings ; the soul easily mounts Heaven-ward, when God lifts it. As sorrow is Gods casting down the soul. — *Why art thou cast down, O my soul, &c ?* And then the soul is fit for no duty, disadvantage is so strong upon it ; so joy, 'tis Gods lifting up the soul ; upon this advantage it can do any thing, go up hill with ease, mount to heaven facilly. Joy, 'tis Gods giving wings to the soul, to fly after him. A soul winged by God, will mount as high as God, as high as the highest Heaven, where God is : 'twill after God from favour to favour ; from bush to bush, as young Birds do after the old one. when they are by the warmth of the old one fledg'd, and can flee ; as soon as the old one hath feathered and winged them by warmth, they after him from twig to twig, from tree to tree, and hang about him : So doth the soul as soon as warm'd and winged with joy from God, make after him to Heaven with praise, let disadvantages be what they will. You cannot keep young ones in the nest, when once feathered and winged ; no more can you keep the soul from ascending to Heaven, when warm'd by God with Joy.

2.

As the soul is in divine strength, so it ascends. Sinoaking flax goes up to the lower region, flaming flax goes higher, and is far more mounting :

joy

joy 'tis flaming flax, 'tis the soul in a blaze; a great blaze ascends very strong, and very high, as high as Heaven, into the very presence Chamber of the King. Things mount as they are in spirits: joy, 'tis a soul full of the holy Ghost, one spirit in the bosome of another; a soul captivated in Christ, cannot but go where 'tis carried: every heart Christ takes, he carries home to his Father with joy, magnifying love revealed — with joy giving thanks to the father, &c.

3.

As the soul gets of God, so it ascends to him: when it gets most of him, it ascends most and best to him. Joy 'tis Gods coming down and filling the house: as you read of the devils coming down, that expression notes his extraordinary working, in and by the children of disobedience; so notoriously, as if he were in person present here, and had no other residence but in their hearts, no dwelling but here, as if he had removed his shop above in the Aire, and brought all his tools and black family down upon Earth: so joy 'tis Gods coming down, I cannot borrow a fuller expression; 'tis God extraordinarily present, and working in the hearts of his people, as if he did make Heaven it self descend, and bring down all the Glory that is above, and set it in the midst of man. God thus working in man, such works work out, work up very high; Ordinary works may be vail'd and hid, extraordinary, cannot; they will break out, ascend and publish themselves in the Ears of the Author: these are works so wrought, as made alive, and with Legs to go home again, and acknowledge their Father; so are all Graces when divine joy

takes them, made alive and ascending home, to acknowledge their Father — with joyfulness, — *Giving thanks to the Father, &c.*

4. I have said something for the soul, I will say something for graces, to hold out the truth of this point to you, *That joy makes a very ascending frame of heart.* As graces grow to maturity, so they make home. Joy, 'tis grace grown up, grace grown tall, to mans estate, to maturity of knowledge, to maturity of expression: Joy knows her father, which no child else in the soul doth; can own her father: Joy is strong, she can, she doth necessarily extoll and lift up her Father — *With joy, — Giving thanks to the Father, &c.*

5. Finally, for I will name no more things of this nature: As things are in purity, so they ascend. Nothing so pure as divine joy; 'tis the meere reflection of Sun Beams, the resplendency of Gods smiling face. Sun Rayes and Beams go forth; and then reflect back again, warm the Earth, and then back to Heaven again: so do the Beams of Gods Countenance, warm the cold heart of man with joy, and then these and the soul too back to God again. — *With joyfulness — Giving thanks to the Father, &c.*

Use. You see the nature of divine joy: it makes a very ascending frame of heart, it sets the soul upon wing for Heaven, it makes Cripples leap and praise God. What is the nature of your joy? Doth it make you flee up, or flee out? Does your joy make you wantons, or Puritans? 'Tis a pastime to fools to do wickedly: many are worst, when merry'st. Ah Lord! What baseness do many belch forth, when their hearts are up-

on a merry pin ! How proudly ! How uncleanly ! How loosely do they speak, and do ! If there be any joy in *Hell*, 'tis this certainly ; the devill lifts up that heart that thus joyes, that in joying lifts up it self against God. Cursed is that joy, that makes God sad : Cursed is that joy, that leads to weeping and wailing and gnashing of teeth : in a time of joy (as you make it) I am come to speak of joy ; 'tis a good hand of providence so to order our way : I wish I could so handle this point of joy, in this time of joy, as to make you all to look well to your joy.

Time will not suffer me to say much : I can only say this, watch your hearts, a loose time is come, 'twill suite well with loose souls : you will see many damnably merry. Carnall creatures will leap out of their skin, out of their souls into *Hell*, when their bellies be full. Belly-gods, set a knife to your throats, have a care of your souls, as you love your souls look to your joy ; eat and drink and rise up to play, and not rise up to pray and praise God, and your Table will be your snare, your death. Your brethren have too little, will you eat too much ? Your brethren fast, will yee feast ? Your brethren bleed, will yee wantonly sport ? They are kill'd with grief, will yee kill your selves with joy ? What a strange Kingdom shall we render our selves to be, in the sight of God ? Some bleeding and groaning, and some surfeiting and chambering ; some reeling and falling, with deadly bullets in their sides, and others reeling and falling, with too much drink in their bellies ; some wallowing in the field in blood, and others wallowing in the

It fell out to be an Eclipse, that day this Sermon was preached : Christmas eclipsed Sunday ; 'twas very sad to behold, to tender hearts.

the streets in vomit : Ah Lord ! will not this make vengeance sinooke against *England*?

Christians and sinners, I am afraid of these prophane dayes : *Jobs* feare respecting his children, when they were going a feasting, is strongly seised upon me, lest you pull your houses about your ears, by carnall and unseasonable joy. I charge you all, by the dreadfull comming of the Lord Jesus, whose bloody sword is drawn in the Land, and sit at your breasts, that you look to your joy, in this sensuall season, and make it divine. Let your laughter be turned into weeping as the Apostle speaks, if ever that were seasonable, 'tis now. Some can smile and weep, 'tis a comly countenance now ; if you can so joy now, do. Remember God when your hearts are cheer'd ; remember the afflictions of *Joseph* in your bowles : what a wonder is it that this cup of Beere, is not a cup of blood ! thus lay your hand on your breast. In your chief joy forget not your selves, forget not your brethren, Forget not God, lest God write up your wickedness on the walls, in your consciences, as he did belluine *Belshazzars*, and make your soules ring of your unseasonable joy, to the day of your death, G E R M A N I E's wicked feasting, 'tis deadly cured ; their great drinking, is turn'd into great bleeding ; their great feasting into famine. Be instructed E N G L A N D, be instructed : so else will be the deadly cure of thy excessse.

You observe dayes and *good times* (as you call them.) I am afraid of you, observe your souls : observe your joy, how holy it keeps these
holy

holy dayes. These holy dayes are betraying dayes, they are the devills snare to thousands : how many thousands have more wrong'd their souls, in these few dayes, then in all the dayes of the yeer besides ? and yet this soul-undoing time, must be call'd *a blessed time*. Our wickedness upon this blessed time, hath brought many a curse ; our evill joy, much grief : if we shall yet continue it, when shall our grief end ? The devill hath many snares for the poor soul of man, but they are worst, which are wrapt up in joy ; least discerned, but catch most, and kill deadliest. Slips in mirth and in joy are pleaded for, the devill hath enough now ; the man does the devills work, the devill may keep Christmas, holy-day too now, if he will, his work is done for him. I am led to brand a bad joy : I am commanded by this point in hand, to stigmatize all joy that is not divine, that makes not an ascending frame of heart : I will do this in three or four things briefly :

Bad joy hath this grand evill init, *It strips God of all*. No evill carries the heart so totally from God, as evill joy : it carries away the heart, and every heart string ; *The soul, and all that is within*, as that full expression of *David's* is ; the soul, and all within, the body, and all without, every sinew and nerve are set intensely awry, when joy is a awry. A man is very heartily wicked, very totally wicked, every faculty, every sinew stretch themselves to sinne, when sinfull in joy. There be many sacrificers to the devill, but none sacrifices so bountifully to the devill, as joy doth, when

when corrupt : she sacrifices *totum universale, totum particulare*, all in generall, all in particular,

Il the man, all the joynts nerves and sinews of the man, to the utmost ; All the bloud, all the spirits in the bloud, all the spirits generally throughout the whole state, doth bad joy set a dancing after the devill, so that God hath nothing left him in this man. A merry divell jostles Christ out of all.

2. Bad joy hath this ground evill in it, *'tis stiff-necked* ; hardest of any to return, to be reclaimed. A mans joy commands all, and is all, and will be all, to the heart. A man is most hardly brought to part with his joy. What is so dear to a man as his joy, let it be what it will ? 'tis his Heaven ; the soul and Heaven are inseparable, they are so identified, so one in another above all other things. Joy and the soul are more identified, more one in another ; then the soul and any other passion or thing whatsoever. 'Tis almost impossible to separate things which are so neer, only the power of a God, which can do any thing, can do it. Hence 'tis, that 'tis so hard to bring a man to leave sin, when his soul hath found out joy in it, when the sinner can make musick to himself in his sins, when the sinner by art hath made an instrument of his sin, a Lute to play upon, and delight his senses withall ; Joy, 'tis a fragraney made from many flowers, with much picking, choosing, and composing of flowers ; 'tis honey gather'd with much art, from much variety : the soul is not easily brought to put that by, which it hath so spent it self for, and so laid out its utmost art and skill after. Bad joy, 'tis the soul in the arms

arms of the divell, he holds fast : 'tis the soul in the bosome of the devill, two evill spirit dear each to other, making their felicity in and of each other ; evill spirits endear'd are harder to part then evill bodies.

Bad joy, 't'as this grand evill in it ; *This the completion of evill* : 'tis wickednesse, full : sin grown old, out liv'd all vertue, yea, out liv'd all conscience ; for till conscience was quite dead, bad joy could not live. Bad joy is an evill that hath conquer'd vertue, truth, conscience, God ; and triumphs in this victory : all the tone now is, *hang sorrow*, and yet hell now gapes for the man, and never so wide as now. Sin may be grown old when the man is young, 'tis many a young mans case, the Lord knows ; nothing mature in them, but sin, as you may see by their joy and triumph in it ; fit for hell, ere they come to age, to be fit for their patrimony.

Bad joy, hath this grand evill in it : *It sets the soul very neer Wrath* ; at the gates of hell, knocking to go in. Evill joy 'tis a Malefactor upon the gallows, there is but a step between him and turning off : *The triumphing of the wicked is short*, when once a sinner begins to triumph, he has but a little time to live. Seest thou a sinner laughing ? stay a little, the next change of countenance, will be weeping and wailing and gnashing of Teeth. You say of some notorious persons, that the gallows groans for them : when you see a man notoriously wicked, joying and triumphing in sin, Ah Lord ! Hell groans for this man, hell opens for this man, in a moment he will go down to the pit. We leave him there, and conclude.

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Job 20.5.

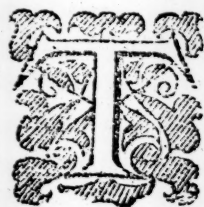


The fourteenth Sermon.

COLOS. I. 12.

Giving thanks to the Father, &c.

Defin.



Thanksgiving (according to the sense of this and other Texts) is a divine return of divine love: 'Tis a Sea, going forth into all the veins of the Earth, and returned again to its felt by Rivers and Streams. God is infinitely out here below, and yet all upon finite man, man is to make a return of all, and in Gods own coyne; love, for love: to make Gods own doings and dealings, acknowledge him and own him; all love to the Creature, respecting body and soul, in prosperity and adversity to call him Father: *giving thanks to the Father.*

Man is the mouth of the Creation, to make all the works of God speak, and acknowledge their proper Authour; all the power, all the wisdom, all the love that is in them, to God as their Father. Every Creature hath a rude speech to this purpose, of its own: that is, as Gods own glory, gloriously revealed in them, sensibly speaks forth himself. But man is formed intentionally, and very transcendently to this work; to speak not rudely

rudely, but divinely, accurately ; to make power speak, and to speak to the life : wisdom speak, and speak to the life : every mute Creature and action, and all the love that lies mute and silent in them, to speak out and prostrate it self, to God as its Father. *Giving thanks to the Father, who hath made us, &c.*

All things in the World, in the Heavens, in the Earth, in the Sea, have Gods mark upon them, as his goods ; as great Merchants set their mark upon all the goods which are theirs. God hath not left himselfe without witness, throughout the Creation : Now thankfulness, tis a going from Creature to Creature, from work to work, to finde out God, his mark, his image and superscription : to whom doth this belong ? To whom that ? if the Eccho be to God : why ? give unto God the things that are Gods : if this creature or action, be so far, so mute that it cannot speak, nor call God Father, I will for it, such a thankfull soul : let God have all his own, let him wear his one glory himself, and none else ; Father all love, to all things here below, temporall love, eternall love upon him. *Give thanks to the Father, who hath made us meet, &c.*

Thankfulness: is a making every thing that is good, to cry Abba Father to God : every thing that is good, and all the good that is in every thing : what is simply and totally good : what is subordinately and finally good, good in its end, as troubles which prepare and fit for Heaven : what good is in the staffe ? what good is in God ? what good is in good, and what good is in evil ?
thank-

Thankfulnesse goes a fishing and gathering for love, every where, and to every ones door; to hell door, to Heaven door, to present it to its own Father, *Giving thanks to the Father who hath made us meet to be partakers of the inheritance of Saints in light.*

Thankfulnesse, it is Gods faithfull register. Tis Recorder to the great City above; 't hath an admirable memory, nothing dies that love does; 'tis a grace which layes up doings, sayings, yea, whisperings of love in the heart, many yeers, and ponders them every day, every hour, and keeps them alive, and as fresh and fragrant in the soul, as if but now done. She writes love, as he writes beloved, upon the Palm of her hand; she is never forgotten, nor never forgets; she remembers dayes of old; dayes of love, though never so old, are new. Thankfulnesse makes mercies live as God lives, *for ever. His name is had in everlasting remembrance, &c.* By whom? By a thankfull soul, by none else. There is no grace makes Chronology so exact for yeers, for daies, for hours for all circumstances, as thankfulnesse doth. How long God hath been a Father: in what condition a Father, in what manner and measure a Father: to what end a Father, to bestow an inheritance; what inheritance for kinde, for situation; whether in darknesse, or in light, she exactly records all. *Giving thanks to the Father who hath made us meet to be partakers of the inheritance of the Saints in light.*

Thankfulnesse, 'tis Gods bountifull paymaster: 'tis a return of Gods own with advantage; his favours, and mans heart in over and above,
for

for Gods favours. A thankfull man cannot nakedly return fatherly love; he bindes up his heart in his acknowledgements; he bundles up blessings, and bundles up his soul in them, and so carries them all together to heaven. *All his benefits, and all my soul, and all that is within it,* let them all go together to heaven, to make an offering of thanksgiving. Let the Ark go home again, but by no means let it go home empty; send costly Pictures of Gods dealings home with it, *golden Emrods, golden Mice*; let Christ and love revealed in my soul, be returned by my soul home again, but let them not be returned empty, sayes a thankfull man; let me picture out and engrave Gods kinde dealings in my heart, and so send divine favours and heart together, home to heaven: yea, if I had ten thousand souls, ten thousand Jewels more precious then that inmost Jewell of all in my brest, let that love which hath made it self my father, and made me out an inheritance, as a childe, and me fit for that inheritance, have all. *Giving thanks to the Father, &c.* Understand this to be a heart speech, a soul breathing, an intense totall soul breathing, heaven-ward.

Thanksgiving 'tis a presenting God with his own; with all his own: — *With thine own have we offered unto thee,* saith David in his thanksgiving: *wisdom, might, are thine, all that is good comes of thee.* A thankfull man hath no good thing of his own, 'tis all Gods that he has; his wisdom, Gods; his strength, Gods; every good thought of God; to do, to will good, of God; whatsoever he has, whatsoever he is, is grace — *by his grace I am that I am*: this is the naturall language.

of a thankfull soul. All good in me, all good that comes from me, is of him and through him, and therefore all shall be for him : inheritance, fittest for this inheritance ; all felicity , all that belongs to felicity, have no naturall, but a divine Father. Giving thanks to [*the*] Father, &c. 'Tis an expression *καὶ* 'ἑξω', 'tis a breathing out of all, for all, to him that is All. Gods fathering of man, hath all favours in it , all favours have two parts, an inheritance, and sitting for it , and both in this Text , and both taken up with one hand, to wit, with thanksgiving, and lifted up as high as heaven.

Thanksgiving, 'tis a spirit still upon the wing, rising and ascending to heaven from every thing ; never at home , but at heaven ; 'tis a very low thing, that he cannot rise from as high as heaven : he eats and looks up ; drinks and looks up ; looks down, and looks up ; whatsoever he looks upon, he cannot look off God : whatsoever he sees, hears, tastes, smells, he takes wing from, and goes bound in spirit for heaven—*whether ye eat or drink, or whatsoever he doth , he doth all to the glory of God.* Thankfulness is an Eagle-grace, whose game lies all in soaring and mounting towards the Sun : 'tis a soul still travelling from earth to heaven, from the creature to the Creator : 'tis he that brings tidings to heaven still of the lost groat, of the lost sheep, of the lost Son , of what of Gods was lost, and is found here and there , in this person and that , in this thing and that, which makes that transcendent joy above : 'tis a man whose minde runs upon God (as you have such a phrase) nothing but God is in all his thoughts ;

thoughts ; he is lost in love, and can finde no way out, but by breaking out to heaven. *O the depth of the riches both of the wisdom and knowledge of God, &c.*

Thankfulnesse doth presuppose admiration : a minde over-matcht with matter. The soul is big with admiration as it can go, ere it kindly and naturally brings forth thanksgiving. A little makes a thankfull man, admire much ; the least of Gods mercies, O how great 'tis, to a thankfull soul ? A thankfull soul sees nothing but wonders ; bread a wonder, a crum of bread in his mouth a wonder : clothes a wonder, any rag on his back, a wonder : any whole piece in his flesh, in his spirit, in his estate, in his name, a wonder ; O how big are all a thankfull mans mercies, and how little he ? how tall and proper every mercy, and what a dwarf he ! How good is every piece, but the middle piece ! what a worm is man, and yet how used by God above a man, set *little lower then Angels* ! What a nothing, what a worse then nothing is man, and yet what an all is God to him ! these two wonders make a third, to wit, a dead heart alive, and leap as high as heaven. *Giving thanks to the Father, who hath made us meet, &c.* You see thankfulnesse hath here a great many wonders in her eye, and this stirs her, — *who hath made, and made us* : and made us, what ? why *partakers of an inheritance* : what inheritance ? why *an inheritance of Saints* : where doth it lie, why ? wonderfull strangely, as high as heaven, in light : admiration (you see) is the naturall mother of thanksgiving, giving thanks to the Father, who hath done all these and these favours for us.

Finally (for I will name no more things about the opening of this Doctrine, though it were worthy long dwelling upon; thanksgiving, 't is the proper work of a Christian, and the naturall work of an Angel. A Christian is organized above all men, sweetly to tell God, his own: he can dive deeper, ascend higher, run faster and further after God, then all the lower world beside. 'Tis proper onely to a Christian to see love, taste love, which are the strings onely which thanksgiving makes musick upon; she can play nothing but love lessons. No man is divine but a Christian, all others are but sensuall, and to be ranked with bruits in 'point of thanksgiving, for they give as good praise to God for any thing they have, as any carnall man, and better. *Bruits* cannot speak, but their bodies really answer their end, which is reall thanksgiving, for what they have and are. 'Tis a reall return of all, for all. A carnall man can speak, *God, I thank thee, &c.* But neither tongue nor hand, neither soul nor body answer their end, and so man makes himself an Hypocrite, which a beast cannot do.

The waves clap their hands (saith the *Psalmist*) many carnall men do not so much in point of thanksgiving, the best of them can do no more. All *inanimata*, and meer *animata*, they are onely Creatures *ad extra*, respecting thanksgiving, they can onely clap their hands, and clap their wings, and all carnall men can do no more; their creatures onely *ad extra*, respecting divine works; what they can do at these is onely with their hands, and with their tongues, clap their hands, clap their breasts, and lift up their eyes, which
some

some *Bruits* will be taught to do in time.

As thanksgiving is the proper work of a Christian, so 'tis the naturall work of an Angel, their breathing is divine praising : they are spirits of honour waiting upon the King of Glory ; their place and their shape is for transcendent melody: the advancing of infinite love is all their work, they speak nothing else, do nothing else, nor can do ; as the works you do naturally, you do necessarily ; you breathe, and you can do no otherwise. They are just under the Line, love shines mighty hot upon them ; with full face, with perpendicular Rayes, that they are in a continuall rapture, which necessitates heart-lifting and leaping, and nothing else, and makes *Hallelujah's* all their language. They are taken up with returning what they hear, see, feel, taste, and live in, and live upon. The result of all is, this thanksgiving is a divine returning of divine love : a rendring to God as we have received, as that expression concerning *Hezekiah* is ; 'tis said he rendred not, or as it is in the Originall repayed, not according to what he received ; which is a full and a lively definition of thanksgiving.

Let us all mourn and take on, we are all behind hand with God. The Christian world is become bankrupt, quite broke, makes no return to God of his love, he is issuing out proceesse to seize upon body, goods, life, and will be put off no longer : Bloody Bayliffs are abroad for bad debtors, all the Christian world over ; Christians are broke, and make no return, God is breaking of all. He cannot have what he would have, what he should have, he will take what he can get ;

for money he will take goods, limt's. arms: legs; he will have his own out of your skin, out of your blood, out of your bodies and souls: he is setting the Christian World as light and as low, as they have set his love. Ah Lord! what a time do we live in? Long suffering is at an end: mercy will be righted by Justice. Justice will have all behinde, 'twill be paid to the utmost farthing; 'twill set abroach your blood, but 'twill have all behinde. *England*, look to thy self: how much hast thou received? what hast thou return'd? there is but one thing wil undo thee, *O England*, to wit, ingratitude, not returning as thou hast received.

- I. There be three or four things which broadly speak *Englands* ingratitude. *Great favours overlookt*, So great things scarce in any age as in ours, hath God wrought, yet what impression is there to be found, in any mans heart? works are great, and yet make but little impression; as fast as wrought, dead: 'tis deadly ominous. Tell me, Are your hearts in a flame of love? doth heaven ring with your praises? have not, do not the dealings of God challenge this of every one? The dealings of God with *England* carry a sweet face of love, and their inside seems very killing and judiciary, they leave all hearts so flat and so low, at such a desperate losse still, as if nothing were done: the greatest Victories, the greatest deliverances, keep up the heart but a day, but an hour. Our favours are great, but work not answerably. There is no one thing more sad in my observation: they are great onely to look upon, not great in their efficacie and power upon the soul, which may make you all look about you.

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The buddings of great desolation appear, *The Lord pity thee, England, The Lord pity thee, England.* We grow cold, under the Rayes of fervent love; dead, and nothing will keep us alive. The Revelation of great love, made us a little warm for a time, and lifted up our hearts a while, high; and now they fall deadly fast; 'tis deadly presaging. If nothing will keep up the heart, all will down, all must necessarily down. If *Ely* cannot keep up his spirit, he will not keep up his person; if the heart be broke and down, the neck will be broke too ere long, and all down: a sinking spirit, presages a sinking state. Every mans heart ere while, was at his mouth leaping, now 'tis at their heels running; love unto miracle will not keep us alive, nor keep up our hearts and hands, to magnifie God: what desolating ingratitude is this? Every one look heavy, speaks heavy, sighs heavy, scarce one magnifying God. What shall I do, sayes one? What shall I do, sayes another? Why what does God do? eye him, do your duty, follow after him with praise, or you will murther your selves, and many more.

A second thing that speaks broadly and sadly, *Englands ingratitude*, is, *Concurring and assisting providence checkt*: A willing God to do great things for his people sleighted. Love works richly, we work poorly: we let love die in travell at our door: we are likely then, to make a goodly return of love, are we not? we are lazily making our selves ready, when love calls and puts in her finger at Key-holes, and crannies, gloriously to us, which is grosse ingratitude, and

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for which the Church was heavily judged, with a departure. We take not Christ by the hand, when he stretcheth it out to us; we do **not** welcome Christ, as he comes smiling, and with a countenance like *Libanon*, towards us; we do not blesse, kisse, and embrace him, when he shews his face as an Angel: greater unkindnesse and ingratitude can there be? We let mercies, great mercies, melt away in their own grease, and make nothing of them for Gods glory, or our own good; as if great favours cost God nothing, Gods people nothing, or were worth nothing. Heaven opens, and our eyes are shut: Heaven opens again, and our eyes are still shut. God makes his Glory passe by us, and we let it passe. Green mercies, raw mercies, half mercies, be- stard blessings will content us, when full favours, mature favours, admirably profer'd. We check a bountiful God, a willing Father, Is not this base ingratitude? we sleight full love, when fully profer'd; a plant of renown, when profer'd in a way of renown: Is this to return full love, fully? to kill it in travell? to strangle it in the wombe? Because the man-childe makes pangs and throws, therefore weary of travell, and any peace, so but an end of this War; any Reformation, so this corporal desolation were but ended: O base *England*!

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A third thing that broadly speaks *Englands* ingratitude, is this, *Gentle corrections unobserved*. Who observes how tenderly the bloody sword is manag'd in *England*? How in the midst of justice, God remembers mercy? who is taken with this? how many hearts doth this raise to follow God with praises? What an Earthquake
Justice

Justice makes, in the joynts of the wicked ! What a brest work in battail, mercy makes ? To save the innocent ! Few to resist many : few to kill many ! How sparing of good blood, is our good God ! How carelesse of bad ! How he doth drop in relief like Aquavitæ, when we are ready to swoone, things go so ill ! How many hearts are taken, rais'd up, kept up, blessing God for this ? Mercy exalts her self against Justice, she leads and guides our bloody Armies ; Justice is but as a common man, wounds and kills here and there, where mercie bids it. At most, Justice brings up but the rear in our Warre, she comes behinde and treads a little upon our heel, and bruises that, whiles she breaks the heads and necks of the wicked. O what Heavenly pillage, every battail in *England* hath hitherto afforded ! How much of God, how much Divine power, how much Divine wisdom, Divine love, to be gathered up ! But who hath inricht himself, with this Noble treasure ? Thy greatest mercies O *England*, are but short liv'd : thy tenderest mercies quickly die, I like it not, shalt thou live O *England* ? God admirably saves us, we wickedly kill his kindnesse : 'twill kill us all, if not well look't to. God is full of bowels, we are brawny, 'twill not last so alwayes. God kills malice, we kill love what dealings are gentle, we groan under as tedious ; too long, and too broad, too spoiling, too killing : who blesses God that *Englands* miseries are mild ? That *England* is dealt with, far better then she doth deserve.

I have spoken more generally to the Land, I will speak more particularly to you Christians.

You

You have a great stock of love in your hand, what return do you make? I am commanded by this point in hand, to look after my Masters income, his great revenue of this lower world; rent day is come, and I am come to demand it. You were Lepers, are yee cleansed? How many return and give thanks; you were cast out to leathing, are ye taken into embracing? What acknowledgement do you make? Infinite love is cut upon you Christians, how does it return into the bosome from whence it came out?

Ingratitude makes great guilt, and great breach; that heart will grow too heavy for the man, that cannot be taught to praise God, to sing new songs as God renews his favour. Three incomparable things, are spoiled by ingratitude; Gods glory, mans peace, and increase of grace; he grows backward (as you have such a phrase) that is ungratefull: it turns all mans welfare into a consumption: 'tis the thief that robs God and man, 'tis base basenesse; Gods love and mans knit up in a Sack, and the mouth cannot be opened; all divine stirrings chok't, cripl'd, kill'd and deaded, which makes merrily, and sweetly, heaven-ward. Twere endlesse to tell you, the evils of ingratitude.

- I. I will give you a word of remedy, and so conclude this point. The heart is in thankfulness, as 'tis in truth. Thankfulness is the vitall breathing, of integrity. A sound heart arrogates nothing, but ascribes all to God; hypocrisie is the worst giver of all to another, that can be: truth is best at giving every one their own; 'tis her greatest pain, that she can do it least, to him that

is

is best to her. Integrity hath no other felicity, but to paint out love and carry it to Heaven, to see if God will own any art of hers, to make him glorious. All the complaint of integrity is, that favours are lost upon her, that love dies in her bosome, and many made prisoners by her, so chain'd and fettered with an evill heart, that they cannot return to God that gave them. Integrity is still fighting and panting to get up hill, with all Gods blessings on her back; Oh that I could carry all sweetly home again, that God lends me.

2.
Secondly, as the soul is in life, so 'tis in thankfulness; heat is best at making upward. Truth is sometimes, much separated from life; zeal from integrity; an honest heart, but something cold and heavy; does not run well (I confesse) in Christian propriety of speaking) but we will suppose this case, and speak on; let there be what integrity and honesty in the heart there will be, if there be not fervent love and life warmth and heat, thanksgiving will be poor. Thankfulness comes the deadliest off, of any duty in a dead heart. Some birds have longer wings then others; they usually flee highest, which have longest: he had need have a large strong wing'd soul, that is good at thanksgiving, the duty is so meerly and so highly heavenly. A cold heart can do but little at prayer, but just nothing at thanksgiving; you were as good go to string a stone and play upon it, as to make divine melody upon a stony cold heart. Defect in naturall heat, makes benumbedness to action, if you be benumm'd to duty, certainly there is a defect in
spirituall

spirituall heat; you are not warme enough at heart: a man is in thankfulnesse, as he is in strength of love: strong love will fall a limming out of Christ from head to foot acutely; his eyes are like, his hair like that, &c.

3. Thirdly, as the soul is in Prayer, so 'tis in thanksgiving; as a man is in conscience to the means, so he is in assistance to the end: as a man is at one dutie, so he is in likelyhood and capacitie to be at another. Duties they are introductive, one leads into another; we go from strength to strength, from the strength of one dutie, we are made strong to another; the blessing of one dutie leaves supply behinde it, to bring on another higher. God steps in on a sudden and lifts up the soul, when the man is upon his knees. A man does beyond expectation, when he humbly casts himself upon the means; when a Christian cannot do a divine dutie, let him come as neer it as he can, and God steps in and makes it out. When a Christian cannot give thanks, let him pray, and God will turn a spirit of Prayer, into a spirit of praise. Some are discourag'd from Prayer, they can give thanks no better; I come still as a Raven, meerly craving; why? Do so still, 'tis not impossible to God to teach a Raven to sing.

Finally, a man is at thanksgiving according to to an inward secret assistance and concurrence, which no man can expresse: as the spirit helps in Prayer, with sighes and groans which cannot be expressed so in thanksgivings, with heart-liftings, and heart-raising and ravishing which cannot be expressed. Sailers to Heaven finde some times a
current,

current, as Sailers here below do in some voyages; when the soullights of this, it fails a pace, whether it will or no, with no pain: there are secret whispers from above; bunches of the holy Land, tastes of the powers of the World to come; these are above all to raise the soul, and to set all a praising God: as the soul is brought nearer Heaven, this duty becomes naturall. I see some very thankfull, and yet very poor, scarce any thing without to make Musick on; surely, they have a mighty advantage within; there is one winds up, blows and breaks within, the instrument could never go, without any thing else, so, as it seems to do.



The fourteenth Sermon.

COLOS. I. II, 12.

Giving thanks to the Father, [who hath made us meet] to be partakers of that inheritance of the Saints in light.



Ur way is mountainous, every word is wonderfull high; we need wonderfull ayd to do well: I again beg your Prayers; I prize them above all parts, to facilitate and felicitate my way, make me and your selves happy in them: make wings

wings for me to ascend to Heaven, my Text and work lies all there. *Giving thanks to the Father who hath made us meet to be partakers of the inheritance of the Saints in light.*

* Creat-
ing and
making
idem so-
nant see
Gen. 5. 1.
Doct.

— *Who hath made us meet, idem so-
nant* who hath
made us fit or sufficient. *Idoneum facere.* Who
hath [*made, &c. Vox creationis, terminus creandi*
* *est.* Tis a terme of Creation; *Grace is another*
Creation: 'tis much out of nothing, much made
from nothing, by nothing, but by him that is all.
Giving thanks to the [Father] who hath [*made*
us meet, &c.

The Image of God in *Adam* was a piece of
the Creation, a peculiar, prime piece, 'tis noted
so — *In the Image of God made he him, &c. Gen.*
5. 1. The Image of God was the result, the ulti-
mate, the glosse, the glory of the whole piece;
the furthest reach, the designe proposed, the top
of creating art lay in this * *In the likeness of God*
made he man, &c. This prime piece was lost,
deeply lost, generation will not reach it, regene-
ration only can: the result of generation is but
mans image nakedly and no more: Gods image
is a piece, that bears still upon Creation. Who
hath [*made*] *us meet.*

2. One miserable Creature brings forth another;
no Creature makes another good; Men of gifts,
have not this gift: men of grace cannot make
gracious; The skilfullest man cannot set another
in Christ, he must be created in. *We are created*
in Christ Jesus unto good works, &c. Saith the
Apostle. Men whose art and trading lies only
this way, to make gracious, yet these cannot; we
are but instruments by whom men believe, but
pipes

pipes thorough which grace is conveyed: the fountain open is Christ. He is the fountain of life; life, and the fountain thereof; spirits bubble and spring out of his bosome and bloud. *Fountain*, 'tis a terme that notes no reception, because none known, is used by the holy Ghost, as *Melchisedeck*, to set forth a transcendent thing, a work immediately and only from God, as Creation was: so would the Apostle have this word sound in our ear, which is used in my Text, who hath *made* us meet, who alone (*i. e.*) hath done this, as he did things at first, *Cunctis patientibus*, every thing laying meerly passive, as the *Chaos* before him.

The naturall spirit is still created; you give *Semen sanguinis & semen carnis*, but not *Semen spiritus* the seed of flesh and bloud, but not the seed of your souls, you bring nothing to this glorious work; not a stone, not a dust to our inmost room; God breaths the soul still; if the naturall spirit, much more the divine, *the holy spirit*. Gives the holy spirit to them that ask it. Grace is another inbreathing, another inspiration, upon expiration, solemn request as dead; an immediate Act from Gods own Mouth, as the first breathing of the soul was; not leaning to, or admitting of, any subordination or coordination. No Father hath grace but God, Giving thanks to the [Father] who hath [made] me, &c.

The way of grace is *via creationis*, the way of Creation. The spirit moves freely, absolutely; first as it did when it moved upon the *Chaos*: It works not in reference to any preceding work
or

or sign of enducement, much lesse ingagement : All are under sin, dead ; a *Chaos*, and *he quickens whom he will* : all inducement, is only from God and will. An out room here below he would have, and he said, *Let there be this, and let there be that, and it was so* ; and this was the manner of raising it : so now, a room he will have here below, more inward from the noise of the World, and he said *Ephata*, let this Window be opened, and let there be light, and 'tis so. Vessels, he will have for this low room, and he makes them all himself, according to absolute will ; he *makes* one to honour, &c. *Terminus creandi est*, 'tis a terme of Creation, Synonimicall with this in my Text, who hath *made* us meet, (*i. e.*) by his word, and of his one free will.

Mediagratie, ordinem creationis subeunt.

The means of grace have the order of Creation, stamp'd upon them : Christ the great wheel, that turns all other wheels of our salvation, is *made unto us*, what he is, and made of God.

— *Who of God is made unto us, Wisdom, righteousness, &c.* 1 Cor. 1. 30. Christ is a full Sea indeed, but not a drop to us, but as made of God. So we are *made* able Ministers of the new Testament, not of the letter, but of the spirit. Could such a poor man as I, by speaking a while to the ear, turn the heart from sin to Christ, did not a creating blessing fit on my lips ? Divine institutions have the formality of a Creation in them, because they have what they have, and do what they do, from supreme power only, above all cause and reason : Therefore are institutions and means of grace here, not so much as mentioned, only the *Father*, means are so beside likelihood

and

Other means have their reason in them, as a cause.

and reason, to so noble an end, as to make and fit souls for heaven. *Giving thanks to the [Father] Who hath [made, &c.* None else worthy to be so much as mention'd in this noble work.

Grace is a Creation, and 'tis such a Creation, there is *Creatio transiens, & continuans*. Grace is a continued Creation. *The Father Works [hitherto] & I Work*; he speaks of Gods working grace; under the motion of Creation, & in that very phrase, that we should call the working of grace a Creation. The Creation of the World ceased in so many dayes, and God rested from that labour, and doth still, but the Creation of grace lasts *hitherto*; tis the work of the Trinity to this day, without resting, and how long yet further 'twil be, whether to the end of the externall Creation, I cannot say. The Word of God is a *lively Word*, it hath a spirit in it: this is the Work of the Trinity still, to put spi it into the word, to make living words, and to living souls. So the Works of God are *lively Works*; what God does, 'has a voice; the staff, a voyce; all that God sayes, and does, all his words and works, they are made lively, that is, breathing and forming eternall life in man, by a transcendent concurrence of Father, Son, and holy Ghost; the first is here mention'd, to wit, the Father, the rest are to be understood, to wit, the Son and the holy Ghost; the works of the Trinity *ad extra*, are not to be divided. *Giving thanks to the [Father] (i) to Father, Son and holy Ghost. Who hath [made] us meet, &c.* Under this term *made*, the word of God, and works of God are meant as means, for he speaks in the foregoing Verse of sufferings which attend truth, which

*Creatio, &
talis creatio.*

Transiens.

Nova.

are all conducing to this noble end to fit man for God. Grace, 'tis a new Creation; a Creation that makes old things passe away, things as old as the old Creation, and then things to become new. 'Tas destruction in it, and then erection and edification; it takes away, and then sets up; it destroyes sins, which are old things, as old as the devill, and then sets up grace; takes away the stone, and then builds with flesh, this is the fashion and manner of building within: kills the old man, and then makes a new: new light, new love, this makes a new heart, a new Creature, a new man. Who hath [*made*] us, &c. (i) who hath made us again, who hath made us anew.

Abcondita.

Invisibiles
selle.

A new
name
which
none
knows
but he
that hath
it.

Grace is a hid Creation: 'tis *formatio secreta* — *our life is hid*. Know'st thou the way of the spirit in man? 'tis as the way of a Bird in the Air, 'tis as the way of the wind in the Earth, very unknown; 'tis meat to eat which the world knows not of, no, which Christians know not of. One Christian doth not know what meat another Christian hath at his Table, nor how sweet; not what guests, nor how merry together: *I have meat to eat which [ye] know not of*. A Christian is bound in the spirit, and cannot see the girdle; raised high, and cannot see the hand; taught wisdom secretly, and like *Samuel*, cannot tell the voice; warmed, and cannot describe the fire; the soul as in Heaven, and yet in the body, and then whether in the body or out of the body, cannot tell. As there is killing without hand, so there is making alive without hand, without any seen, or or to be discerned. Trees have their sap and seed in them; their sap and life is hid, it creeps up under

der the Bark, and puts out gloriously, but very secretly, and unexpressibly, beyond all demonstration: so is the way of grace, and the working of the spirit of God in man.

Grace is an internall Creation, it makes a new heart, and a new spirit: 'tis glory within, 'tis bones broken, not flesh, and set again and made glad: 'tis a heart prickt, wounded, and heal'd, not a head. Grace, 'tis the fore-skin of the heart taken away; a Jew inwardly: 'tis great hammering, and yet no noyse heard, 'tis so inwardly; a cry, but none heard in the streets, 'tis in such in-rooms: 'tis not onely the hand without put forward; but the watch-wheels within, set right to the Sun. Grace, 'tis *Anima indivisibilis*, the soul broken all to pieces by supreme power, and curiously by the same power, set together again. Grace is glory within, a room of Royall repose private: 'tis Christ in the heart of the earth: the Kingdom of God is within us. The words which Christ speaks; they are *spirit and life*, so are all his works, which now he works, they are *spirit and life* (i) of life upon the spirit: he hath done all his works without door, all his work now is within, spirit upon spirit; not a work more should be wrought now, were it not to make influence upon the spirit. The ball and flesh of the eye is made, all the work now is about the *pupilla*, the nerves and Chrystall faculties within, to make it see well, and afar off, as far as Heaven.

Finally, grace is an universall Creation. In the first Creation all was good, so in the second, all is good, *all things are become new*. In the first, all was wonderfull good, good, good, very good; so

Interna.

Tota.

Tob. tob.

all things in the new Creation are wonderfull good [behold] all things are become new, a new heart, a new tongue, a new joy, new hand, new foot, all new—*A new Creature*, not a new limb onely; all new, all good, wonderfull good [behold] *All things are become new.* The first Creation made the great World, all of it fit for Gods delight; the second, makes the little world so, all fit for Gods delight; it makes, one Christian, all Christians all over, fit to be partakers of an inheritance, the highest, the purest, the wonderfullst,—*In light who hath made us meet to be partakers of the inheritance of the Saints in light.*

Use.

I can stand upon this point, and see double misery at many mens doors, plain. There is marring without, what making is there within? pulling down without, what setting up within? killing without, what making alive within? destruction without, what salvation within? God is making bodies suitable to souls; temporall states suitable to spirituall, to make that within speak it self, in this without. Ah Lord! What totall ruine! What double, what damnable desolation, shall we see! Name, State, Body, all made like unto the soul, all marr'd, and ruin'd.

Sinners, your utter undoing time is come, you will have nothing to set up within, you shall have all pull'd down without and within; you will not have your souls made better, you shall have soul and body, all made worse. A blinde, lame, ruin'd soul will content you, will a blinde, lame, ruin'd body content you too? you shall have

have this too ; as much ruining , marring , desolating as you will ; none of us will see our inward estate , till God write it out at large in our outward ; *Englands* plague , every mans plague is in this . God hath driven a high calling of soul making , in this Land many a yeer : but no man hath regarded it ; this hath thrust him upon body-marring , and spoiling of all , sinners you look not to the cause of your miserie . Every man complains , he is undone , in this and that , why , O Plaintiff , is not thy soul undone ? didst not thou play the Cavalier first , and spoildst God , conscience , thy soul ? Does not all lie ruinate within ? have they not done so long ? Is it much to thee that a few sheep , cattell and goods lie ruin'd , and wasted without , and is it not thought of by thee yet , what ruines are within ? Why ? thou shalt be more desolate , *most desolate* , marr'd quite , till thou better look after soul-making . You kill the spirit , kill your consciences , kill every good thought , and what looking after making alive ? Shall bad onely live and do well ? no , God will kill that too ; you have kill'd all good , God will kill all bad ; If you be set upon ruining , resolved upon ruining , God will resolve so too .

My great errand from the point in hand is , to souls ruined , and ruinous . The one will respect the wicked , the other the godly , and so we shall carry on , what we have to say . I will give you some principles demonstrative of a state ruined , and then of a state ruinous . The first principle demonstrative , of a state ruined , is this ; *Not observing estate* : The dead heed nothing . Confusion , is every where , and no where ;

much and nothing ; bad at any thing that is good ; worst of all at observing it self : can abide no where, study no where, least at home. Confusion hath eyes, but not in her head, they are in her hee's, at the ends of the earth : — *Eyes, but see not* : great parts, but of no thorow use ; good parts, but bad still in their use. Let things go as they will, as they can, this is confusions order : lets drive things as farre as they'll go, have our will as long as we can, all go as 'twill at last : 'that's a ruin'd soul. Prosperous things observe themselves, lick themselves, moult themselves, cast their feathers, pick and set their feathers ; things that decay and die, heed nothing, neither themselves, nor any else. A ruin'd soul lets all things run to ruine, looks to nothing, till all be lost.

2. Not observing estate, 2. *Not caring to do it.* A ruin'd soul is carelesse. A man broke and undone, cares not to cast up accounts. A ruin'd soul hath no eyes, no heart to good : nothing will stir the dead, *no eye pitied thee*, saith God ; no eye ? What not the mans own ? no, there are no bowels in a ruin'd soul, to it self. *What shall I do to be saved ?* There is not such a heart panting to be heard, in a ruin'd soul. The heart is a stone, the man a dead dog, a *Nabal*, dead alive ; others must move for his good, he has no heart ; if *David* kill *Nabals* body, and God kill *Nabals* soul ; so, if God plague *Pharaoh*, *Moses* must pray, *Pharaoh* cannot ; if *Elimas* be in the gall of bitternesse, *Paul* must pray, *Elimas* has no art, no heart to it. A ruin'd state is man without a heart, a heart without God ; no love to it self as eternall.

Troubled

Troubled with truth, conscience, friends, which call to self observation. A ruin'd soul hath no good principle, but many bad, if these would mak't up: 'tis not good, 'twill not be good, 'twill not be tempted with the means: Christians are Hypocrites; preaching, prating, foolishness; Christianity, preciseness; means of grace, kick't at, if not suitable to humour. Self-will rules every ruin'd soul, and yet this is very froward: froward will, filthy affection, baffl'd light, flesh leading the spirit; doth so, shall do so, till both fall into the ditch, into hell: Ah Lord! Now all is ruin'd indeed! Can it ever be repaired? will hell ever give up her dead, to heaven? A ruin'd state hath two infallible Charters, Pride and Malice; these are the two black spots of a deadly plague in the heart; these are the lungs by which the old man breathes out it self: these, the poyson of the *Toad*, which speak him infallibly.

These are principles demonstrative of a ruined state. I will now give you some principles demonstrative, of a state ruinous. *All is well yet*, I have many slips, as others have; but I got up again; fall often, but neck not broke yet; this is all the relief, That things are not past relief: this is a ruinous soul. Evidence is blurr'd, but the man can make a shift to read a little, and that little is enough: halter about's neck, but not yet turn'd off: conscience charges home within, but judgments yet do not second home without: therefore all is well: this is a ruinous condition: house almost quite down, and the Land-lord thinks 'tis well, as long as any piece of the Foundation can be found. A ruinous state is not affected

with it self, but with utter ruine ; if it can keep off there, 'tis well. A ruin'd soul can bear ruines, all that is dreaded is desolation, *Hell* : surely there is much of hell in this heart already , he doth so onely fear *Hell* , and as long as he keeps on thus, 'twill encrease. Scratching is nothing, wounding nothing, bleeding nothing , if it can be stay'd, ere all be out. All bad to day, worse to morrow, all the relief that keeps up, is I hope not stark naught : I hope so too, but surely this is onward apace to it.

2.

All will be better, though little or nothing done to better what's amisse : this is a second principle demonstrative, of a state ruinous. A ruinous soul is idle : his industry lies in shifts to evade , not in care to amend. Times will turn and be better, though the heart keep on as it was, and the man in his old pace. Something is in the view of sense, and this strongly cleaved to ; what tender hearts fear, is but fear ; he believes still what is neer hand, and snap'd by the lazie fancy : a ruin'd soul is sensuall, as long as he can see or feel, he is never without hope, though lust every hour , baffle his light , and make a knowing man an evill doer, a man of light a walker in darknesse. What a state is this ? can any condition come worse then this , which this man is in ? He can think of no bleeding, and yet his soul has scarce a drop of good blood left ; of no misery, and yet scarce any can be more miserable , then he is already ; good still in his own eye , and yet still bad , and does nothing to amend. The punishment of neglect, is upon this man, when troubles were far off, he did nothing to prepare for them ;
now

now they are near, he is left to apprehend none ; Justice is in this, that the man may eat the fruit of his way. A ruinous soul, grows still more ruinous : Justice hides opportunities, or denies stirrings to take them, for abuse of so many, that she may take folly naked, with a stinging rod.

Things are better with me yet, then with such a one. A ruinous soul compares himself with more ruinous ; bad with worse, which is the way to be starke naught. One would think it sad relief to a Leper, to hear him say, I am not so all over Leprous yet, as such a one. when 'tis naturall to the disease, to rise to this upon every one. One would think it sad relief, for a man to say to himself, such a one is going to *Hell* a little faster then I. A ruinous soul is base, he makes base, and not noble spirits his pattern, that he may keep on his way, to serve his lust. He goes as neer a down right worldling, a down right time server, as he can ; there is so much income to accomodate an engaged heart this way, over there is in nobility of spirit. A ruinous soul is a dunghill, kept from stinking in every ones nostrils, and thats all. When he begins to smell strong, the shift is, smell to such a one, he does this and that. A ruinous soul lives within the confines of *Hell*, to gain Earth : 'tis a piece much below his allowance ; he will be judged with the World in this life, he will have a *Hell* here. — *Scarce be saved, seem to come short of eternall rest* ; he will be saved by fire ; a fiery salvation, an hellish heaven, will be to this man : he will be dragged by the heels, out of his baseness.

Having given these principles of discovery,
attend

attend to your charge. I charge you ruined and ruinous souls, with all the ruines of *England*. Yee desolate souls; yee have desolated a glorious Land; the cry of blood and desolation is against you, what do you do to discharge your selves? Yee ruined, do you still lie weltering in your blood, to procure more blood? Yee ruinous, do yee mean to continue cold, luke-warm, and base still, till God spues us out all? The blood of all be upon you: I wash my hands, from the blood of every base soul. Know that you have a seasonable word, your misery sleeps not, which have made so many miserable, by your baseness. If you plead, you would be better if you could; why? God can make you better. Your will is your worst piece, and you think 'tis the best. You have no minde to be better; because to be better will not so well serve your turn: Had you had a will to be better, could you have rub'd, along so base, till now? That judgement stares you in the Face?

Creating and making power hath but three hinderances, 1. *Unbelief*. 2. *Forwardness*. 3. *Be-sottedness*, it never fails else, to make any man meet to be partaker of the inheritance of the Saints in light.

1.

Creating power works in order to believing: as a man credits Christ, so he puts forth power to cast out devils; Christ will have the honour of judgement, ere he will make towards a man. Judge highly and honourably of Christ, and he will visit you, and shew you what an arm he hath, and how possible your state is to him. If you judge that he can make you clean, he will

honour

honour your judgement and fulfill your Faith. Christ will be to you in action, what you make him in apprehension; not a dram of your faith shall fail you. If you believe that he can remove mountains, he will do it; that he can create a new heart, he will do it. Your faith puts you into a capacitie of a Creation, Creation puts you into a capacitie of any thing; what can be wanting, to him that stands, under the blessing of a creating power?

Creating power works in order to submission. Stubbornesse gets nothing at Christs hands, but blows. A man must lay his soul at Christs feet, and let him do with it what he will; that would be made happy by him. Pride is resisted; a pitifull condition must be pitifully laid open, and then bowels beat. *Son of David have mercy upon me*, and then saith Christ, *What wilt thou? Any thing now.*

Finally, Creating power works in order to sense. A besotted soul abides so: he is what he is in conceit; he dies so: good opinion keeps him bad, leaves him so to death. The rich need nothing; they have nothing, to make them better. They have all, what needs a Creation? Making power is put forth upon extremity, sharp sense: *Men and brethren what shall I do?* Now Christ bestirres himself, and does something indeed, to make a miserable Creature happy, partaker of an inheritance.

The riches of the Saints is in this point, I will touch this and conclude. Your mercies do not generate, Generation kills, it carries away so much of the strength of the reines; they are created,

created, creating power is omnipotent, everlasting; so it makes Christians mercies. *Generatio est limitatio; fertur ad quoddam tale, ad individuum tale.* Generation speaks limitation, it speaks restraint to such a species, to such kind of things, and no other. *Creatio est illimitatio fertur ad omnia.* Creation speaks, *illimitation*, boundlesse processe; you may have what you will, that stand under the blessing of this power. You stand in a capacity of all; what would you be, that creating power cannot raise you to? I am [*made*] *all things to all men*, sayes the Apostle; making power makes a generall Christian. [*Make*] *me to hear joy and gladnesse*, sayes the Psalmist. No blessing too big for making power, it will make joy and gladnesse in the most bleeding soul, Heaven in Hell.



The fifteenth Sermon.

COL. I. 12.

Giving thanks to the Father, who hath made [us] meet to be partakers of the inheritance of the Saints in light.



F power, creating and making we have already spoken; the persons to whom this is refer'd, is our next thing to consider, who are noted in this terme *ipsum us.* — Who hath made

made [*us*] meet, &c. *Love singles out her objects* ; she chooles her breast and bosome to lie down in ; she does not wantonly and promiscuously kisse as she meets, but picks and chooses and so embraces. — *Who hath made [*us*] meet, &c.* Doct.

Love works freely ; Christ makes many, nothing makes him. The holy Ghost cannot be bought with money, he is in the gall of bitterness, that thinks so. Nobility, no more then peasantry ; wisdom, no more then folly to take Christ ; he embraces as many of one as t'other more ; more poor then rich, more foolish then wise. His will is his pleasure ; therefore is will call'd often in Scripture the pleasure of God. Whom he will, pleases : if 't be a thief, an harlot, a Publican. Christ is a good fortune, but never catch't ; full of beauty but eyes none ; full of wealth, but looks at none ; of great inheritance, but looks not at dowry : he marries where he will ; whom he will ; whom he does, he makes ; — *Who hath made [*us*] meet.* I.

Love works righteously ; mercy leaves room for Justice ; she can hold all in her Arms, but she chooles but few, and leaves the rest to be embrac'd, with more rough hands. The sun shines as it can get room ; in a little place it cannot bring in all its rayes, onely, one or two, some few, but in the open World, all. Christ hath his course now in an open World ; *All are under sin*, he may put forth all his beams and glories, and be righteous ; here a beam of Justice, and there a beam of mercy ; he may shine upon one part as upon *Sodom*, bloudily ; upon another part as upon *Goshen*, blessedly. Christ is not necessitated to 2.

to go about, and kisse all in this lower room as he doth above ; he may kisse or he may kick ; kick many and kisse a few, and come off righteously ; he may go killing and saving, making and marring through this congregation, so as to leave the Apostles liberty for me, in speaking of you, — *Who hath made [us] meet, &c.*

3.

Love works very purely ; purity is choice, a Virgin is not for many. Pure love looks upon many, but chastly cleaves only to one. Christ singles out a Spouse, and cleaves only to her. The Church singles out Christ, she is only for him ; Christ singles out a Church, he is only for these : *My beloved is one*, this is the Language of the Church, and this is the Language of Christ, both electing in their love, and a few serves turn on both sides. The Churches love gathers into one breast ; so doth Christs. Him and no other sayes the Church ; these and no other saith Christ. The property of love is to be entire ; to use many, but to choose but few — *Who hath made [us] meet, &c.*

4.

Love works strongly ; she contracts her beams, that's her strength. The more contracted the Sun beams are, the stronger in heat. Love is love indeed, that loves but few, one of a Tribe, two of a City, *us* of all *Colosse* ; three or four poor persons, of such a great famous City. and all the rest left and lying under wrath. Running in many channels, breaks the strength and greatnesse of a stream ; That love which runs common is nothing ; Love, and upon the matter, no love ; 'tis consistent with all misery, both here and hereafter. Speciall love works strongly ; she travaills
to

to bring forth a Heaven ; a Heaven fit for man, and men fit for it ; those wombs which bring forth great ones, bring forth but few. Multitude is made up in magnitude ; a few Kings are considerable, to many thousands of inferiour men ; one Kingdom is considerable, to many mannors ; a few Saints, considerable to many wicked. Love travails and works strongly ; she brings forth Kings, Kingdoms, great things, and therefore but few—*Who hath made [us] meet, &c.*

5. *Love Worketh nobly* ; the channels are all earthly and base in which she runs here below, and therefore she runs but in few. Nobles will be intimate and frequent with Nobles, but with few others, with few that are low and base, only with here and there one, that they have a minde to preferre. Tis so with Christ, he moves nobly ; he is intimate with all the nobility above, frequent with all those royall spirits, but he looks but upon few here below, here and there one, which he hath a minde to advance. Christ doth not throw down himself, when he sets up man ; he ennobles himself in every thing, that goes forth from himself ; he so makes great, as to make himself great ; he advanceth men and advanceth himself, in such advancement : Christ doth so speak love, and work love, as to make all eccho to his own honour. Much amongst few, will hold its muchnesse, and they will confesse the donor noble, and their inheritance great ; thus do these here in the Text, they admire love.

—*Giving thanks to the Father, who hath made [us] meet to be partakers of the inheritance of Saints in light.*

Love

5. *Love Works hintingly.* Christ doth so kisse and embrace, in this lower room where he comes, that it may be plainly discerned, that he is not a like pleased with all. The very going forth of mercy, speaks Justice to the wicked; she kisses one over anothers shoulder; is not that deadly hinting, and damnably nodding to him that stands between? Love comes very neer a man, and yet steps over him and kisses the next: *Two grinding at a Mill, one taken and another left, two lying in one bed, one taken and the other left;* doth not this manner of loves working, speak wrath to standers by? Hath not mercy in its dispensation a tongue? A voice? Doth she not give a deadly cast and glote with her eye, that she is not pleased with all? That some shall die under a sleight? That she never means Heaven to this man nor that man, what ever they promise to themselves? Love smiles and goes close by one soul, and kisses another, why this very transcient smile, is a deadly frown; 'tis a smile, and yet 'tis a deadly frown too, the soul past by should account so, and spell his death out of it. *Abels* offering accepted and *Cains* not, this was to hint to *Cain* how things went in Gods brest, and it did so, but wrought desperately. Christ in the same breath, in the same expression, can speak consolation and condemnation, life and death; life plainly, death noddingly; so he doth here in this form of expressing himself — *Who hath made [us] meet,* &c.

Use. ✓

This point dischargeth a broad side, against an error of the World. Every one thinks himself, in the favour of God. That wherein God is
most

most curious, the World thinks he is most carelesse: his love works very choicely, and they think it works very commonly. What man alive, but promises himself the love of God when he dies? What mans state so bad, but he thinks 'twill end in Heaven? Ignorant souls make Heaven, and the Bosome of God, the center of souls, that to which all souls necessarily go, and can go no whither else. I am pain'd at the heart, to hear prophane mens opinions and their principles, respecting the love of Christ and their eternall estate. I will give you two or three of their principles, and speak to them.

They thrive in the World, therefore love hath given them her favour, and chosen out them to be the only happy men, who ever be miserable.

Did not the Sun shine upon *Sodom*? Was not *Dives* a wealthy man? And yet where is he? Where is he? Was not *Tophet* prepared for the King? The things of this life are consistent with death, with wrath. A man may lie in the bosome of the Creature, and in the bosome of the divell too, nothing more common. A full Table speaks snares and death, as well as love. That man will certainly choke his soul, that will not rise from his Table, to fetch an argument of Gods favour towards him.

I am beloved of all men: In this some blesse themselves, as beloved of God.

Truth seldome gets so much favour: 'tis a strange carriage, that will carry it with all. All men may speak well, and God speak ill of a man. All men love thee? Do Gods people love thee? There is a love of pity. *David* loved *Saul*, and

yet *Saul* was not beloved of God. There is a love of relation. *David* loved *Abfolom*, yet *Abfolom* not beloved of God. Gods people may fasten love, where God will not. Gods people are weak, 'tis usuall with them to fasten love, where God cannot. And as for the world, they love their own, they hug one another to death: what then can't thou argue from hence, touching Gods favour to thee? I am not more jealous of any man then of him, that alleadges a generall approbation for his goodnesse. The World gives no certificate to Saints, nor Saints give no certificate to the World; he that gets a certificate from both: Lord! What is he? A Saint? Or a worldling? Good or bad? Or made up between both? Common vote for goodnesse, speaks common goodnesse, commonly: feldome is this height, a height to argue speciall love from.

3.

Some men can go in, and fetch thee out an evidence of their eternall state. *My conscience is as clear and as good as any Mans, my heart is at rest I thank God.*

The soul is corrupt, 'twill lie down with a lie. There is settling upon lees; this speaks not love, but deadly hatred. When the strong man keeps the house, all is at peace. Some are quiet, because there is no grace to oppose corruption. The old man is quiet enough, if he may have what he will. The divell is as quiet as another Creature, if he be let alone, to rule all as he list's. There is *peace, peace*, and yet no peace: have you never heard of that? *They shall cry, peace, peace*, and yet no peace, no favour with God, but wrath burning, and judgement at the door. Peace may be in
a fin-

a sinners mouth, and wrath in Gods; peace may be in a sinners heart, and wrath in Gods heart; yea, when wrath is in Gods hand, and ready to cut him off. There is a peace of mans speaking, and a peace of Gods speaking: — *When [they] shall cry peace, peace, meerly they, and not God; this peace, peace, this double peace, speaks double wrath.*

Delusions are many, sinners look to your souls. This is certain, love elects: she goes forth with choice, not promiscuously: she makes some, not all, blessed. — *Who hath made [us,] &c.* Are ye amongst this number? Can yee say thus? Who hath made *[me]* meet, and *[me]* meet for Heaven. Every one thinks speciall love embraceth him: He therefore give you the proprieties of an electing love.

Tis invincening: Sun rayes generate: Sun-rayes regenerate. Love is warming: heat makes life. The Love of God revealed, begets love in man: *We love him, because he loved us first.* God gives all great favours so, as to return to him naturally. Divine love shed abroad in the heart, carries the heart to God. *The spirit returns to God that gave it;* the naturall spirit doth so at death, the holy spirit doth so before death, all along even unto death. Gods Countenance where 'tis smiling, 'tis winning, where 'tis winning, 'tis drawing, where divine love is drawing, the soul is running to Heaven. A favourite is much at Court, ever at the Kings elbow; Gods favourites are much with him, still bending Heaven-ward. Love is alwayes in her journey, towards her beloved; No bosome so sweet, as that from whence she

I.
Vita.

came forth. Divine love, makes divine ; it comes from Heaven, it carries to Heaven. *Chosen*, are called : electing love hath a still, sweet, calling voice. This is the way saith love : and there is no way to this, saith the beloved. Grace ecchoes to God the giver. Wisedoms wayes have the name for pleasantnesse, with a chosen soul.

2. *Love inflames : the Kingdom of Heaven suffereth violence, and the violent take it by force.* Infinite love, makes a kind of infinite : it generates *simile*. *Love is as strong as death*, 'tis spoken of the love of the Spouse. The Husbands love is unexpressible strong, so is the Wives : Love, sets the soul for Heaven, with full sail : *All the heart, and all the might*. Electing love carries all captive to Christ : 'tis not to be exprest how strong love is, when made divine. That love that is set upon God, is the strongest of all, 't'as such a transcendent object, and such secret transcendent influence. No sinner loves sin, as a Christian loves Christ. Love is made from the object : no object so lovely, so soul-drawing out, as Christ is. No such rapture did *Solomons* soul ever make in the Creature, as in Christ : nothing is so drawing out of love, as Christ : the very vastnesse of the soul is suited in him : how vastly doth the soul love, when fully suited ? When every power of the soul, hath enough to take full hold on ! *Thou hast put joy in my heart, [more] then they, when Corn and Wine and Oyl increased.* Gods Countenance draws more out, more love, more joy, then Corn and Wine, then any thing can do, 'tis so fully soul answering. Electing love is a transcendent love, stronger then that which is bo

to all the Creation besides; so it makes a transcendent love, a love stronger to Christ then to any thing. My love is white and ruddy : fair, yea [*fair: st*] of ten thousand. A man whom Christ loves, cannot see such another as Christ is: *As the Apple-Tree among the Trees of the Wood, so is my beloved among the Sonnes.*

Electing love is separating. I have chosen you [out] of the World. The body in the World, but the soul out of it, off of it, (*i. e.*) in esteem, all earthly things *dung*; stinking Earth: that which is taking to a carnall man, is stinking to a Christian. Earth is base, to a heavenly soul: thick clay, a load; yea the very flesh upon the back, a load to a divine spirit; life, this life, but a death. The best house here, but a groaning house. — *In this house we groan, panting after another better built, A house from Heaven.* Christ finds men lost in the Creature, but leaves them lost in himself. *I esteem all losse but Christ.* A choice person hath a choice affection, he can put no prize upon any thing, but Christ. A Christian is the worst bidder for the World, in the World. A *Judas* bids basely for Christ; a *Paul* bids basely for all, besides Christ; he bids nothing; he esteems all dung, he prizes it at no rate, only worthy of strong contempt. The glory of this World, takes not a glorious soul. *I am crucified to the world, and the world to me.* *Paul* had nothing of the World, nor cared for nothing: there was as little of the World in his heart, as in his hand; as little in his spirit, as in his purse. Divine love, is very estranging from worldly things; knows nothing, no, no person after the flesh. A brother is nothing;

a Sister, a Mother, nothing ; Divine things. All ; 'twas so with Christ, 'tis so with a Christian. All Christs Children, take after him.

Whether chosen of God, whether singl'd out by love, now speak. Whom love hath not singled out, wrath now will. Justice hath no other Butt to shoot at, but a rejected soul. Mercy sets her children under her wing. Justice kills her children with death ; yee rejected souls what will yee do ? The great Shepheard is separating, between sheep and swine : Tares shall no longer stand amongst the Wheat, plucking up by the roots is come. Bleed under your condition, sinners : the quarrell at this day in the Land, is between Christ and rejected persons : there should not a stroke be struck more in the Land, were it not to cut off, that which is cast off. Every Souldier is Gods bloud-hound ; you will see wrath single out the stoutest Goat in the heard, and pull him by the throat ; Justice drink the bloud of every *Judas*, and make *Filii perditionis*, *fili perditionis*, the greatest men, in misery as deep as their merit ; persons, cast off by God, cut off by Man.

Justice is going once again, to give every *Cain* his marke. Nor a rejected person through the Land, but shall feel the power of Gods Wrath. Yee forlorn souls, what will yee do ? Shall your sin finde you out ? Will you go on in your sin, till God make your rejection visible, and write your doom in your bloud, for posterity to read and tremble ? Is it a small thing that you have lost your name and honour with men ? Will you desperately lose your honour eternally with God ?

Yee

Yee Malignants, yee seed of the Serpent, you say you have but a life to lose, I say you have souls to lose. You say you will honour the King; so do, but honour God too, or else the King of Kings will crush you all.

I conclude this point, with a word to Gods chosen ones; your Duty; your safety lies in this point. Love singles out her beloved — *Who hath made [us] meet, &c.* You are of this little Number, admire love: This is the use made in the Text. *Give thanks to the Father, who hath made us meet, &c.* What knotty pieces hath God hewed, and made fit for himself! That Gods Love should center any where but in himself, all the Creation should admire: that God will foul his hands, to mould and make up Earth for Heaven for ever admire; mans love is all from motive, Gods love from none. God layes out cost on a dunghill, and makes it a stately Throne. Things which so move that we can see no spring, their very form set's us into admiration: Divine Love moves thus altogether; singles out, kisses, embraces, and no spring nor principle, but it self; loves, because it loves: can you reach this reason? No, why? Then admire and adore that love, that has your Souls in her Arms, to carry them to Heaven.

Your safety is in this point. Whom Love hath singled out, wrath shall never wrong. The favour of God is a sufficient defence, against the frowns of the greatest man. Love is as tender to keep, as choice to take into protection: she commands men, she commands Angels, she commands the whole Creation, to serve her beloved.

Dutic.

*Sa
fetic.*

beloved. A man ha's the Munition of Rocks, that is in the Arms of Christ. A Christian cannot object his sin, to turn of this consolation from him. Divine love began freely, it goes, on so; it chose out the man freely, it chooses out mercies for the man, freely. A man is Universally made, that is chosen out by God to be happy: hereafter, happy; here, happy: in every condition here, happy. Christ leaves none to the hazard of sins, or times: he secures his choice, as his own eternall felicity; he binds them up as *his Jewels*, sets the Righteous apart, *As for himself.*

All.

Your safety, your All, is in this point. 'Tis your spring of supplies; 'tis a Fountain open. Free-Love is a *Canaan* of blessings, Milk and Honey *Flowing*. Free-love, 'tis infinite mercy set to make you her Heir, to bestow all she hath upon you and yours. Would yee have your selves blessed, the Kingdom blessed. Free-Love hath in it, to do all: Free-Love hath a long Arm, and a full Hand; mercy for thousands, and from Generation to Generation.

The



The sixteenth Sermon.

COLOS. I. 12.

*Giving thanks to the Father, Who hath made us
[meet] to be partakers of the Inheritance of the
Saints in light.*



*L*ove works freely; Christ chuseth what persons he pleases to advance.—*Who hath made [us, &c. Love works fully; What persons Christ chuseth to work upon, he makes thorow work in: he renders them meet, fit, sufficient (the Original word will bear all these) to be partakers of the Inheritance of the Saints, in light.* Doct.

Sin hath it's fitting, and finishing, and then it brings forth its end. *Sin finished, brings forth death, &c.* The devill is a thorow work-man; where he layes a foundation, he raises up the building till all be fit for himself, and the man made meet and fit to be partaker of an inheritance, with the wicked in darknesse. Grace hath its finishing too; Christ is a thorow work-man; he doth *thorowly* purge his floor, and so takes Wheat into his Barn. He doth not take Wheat of his floor any way, carelesly, but curiously, purgedly, purgedly *thorowly*, till it be fit to make fine bread for his own Table above. There is washing,

washing, and *washing thorowly*, *Wash me thorowly from mine iniquity*, saith David. *Thorem washing onely*, makes white and fit for heaven. So there is making, and making fit; age, and *full age*, fit age for the inheritance, and then the inheritance. *Who hath made us [fit] for the inheritance*, &c.

2.

Perfection, gives up to perfection; no abortives inherite. Things have their time, their use, then the fruition of their end. Nature goes out her time, to make fit for us: grace goes out her time, to make us fit for God. Apples grow, and they grow so long, till so big, so yellow, so rud, and then we gather them. Grace grows, and grows so long, to such a height, depth, breadth, and then is a Christian gathered as ripe fruit, fit for the Lord. A Christian lives so many dayes, and waits the working of so many things, and then his change comes from the working of all things here, to the bosome of God, and there rests.

Our heaven here, bears up on the fitnessse of every thing to us; our heaven hereafter, bears up on the fitnessse of every person to it.

Like things bosome one in another, the more like, the neerer still they draw to one another; *Homogenea* which are quite like, as Gold and Gold, upon advantage of heat run quite one into another, incorporate, and become one body. The way and work of Christ is, To make full similitude between man and God, and when this is done, sets them in one anothers bosome for ever. Truth rises; when the Image of God is full drawn, then is the piece removed, and set in Gods dining-room. Christ sets no raw draughts, in his up-room: he gives every piece its complement, that every piece may give its place, its full ornament, wherein lies a great part of heaven. We are transformed, and by transformation

we passe from glory to glory; from the glory of one measure, to the glory of a greater; from the glory of a greater, to the glory of the greatest measure, which is all glory, the inheritance here spoken of, which lies *in light*, in all glory. Our fittesse to heaven, is our similitude to Christ; our similitude to Christ is the successe of supreme powers, long and strong working, so much is founded here in these words of the Text—*who hath [made] us, &c. (i) who by much pains, and long labour, hath made us like Christ, and so fit to live for ever with him.*

Christ works here below, as a very generall knowing agent. He knows what will suit and serve here, and what will suit and serve above. He knows the language they speak above, and their *Idioms* in that language; the habit they wear above, and the fashion exactly. He was made for us the good spie, of that *Canian* to come, he knows all. He has a true light, and he is true to it; he knows the Law of the Land above, and works, and fits according to it; he suits inhabitants to that holy Land. Christs motion in man, is according to the Will of God; he works by rule; the Law of the Countrey is his rule, which is this, *Without holinesse no man shall see God*, because without this, none fit for God. Christ is true to this Law, and true to his light, he will damne any man, rather then he shall transgresse this rule, and break into heaven, as unfit. Without his qualification, no man shall see God, that is, without such holinesse as renders fit, for such a holy place, and such a holy God.

Christ

5. Christ moves as a very curious agent: he draws out Heaven in earth, and then is earth fit for Heaven. He draws out first in dust, small lines of that purity which is above, and when face comes to answer to face; then are they brought to kiss each other, to inherite each other; grace, Heaven; and Heaven, grace; made not to be distinguished, nor separated no more, because made so like one another, and so fit for one another. Things in nature have their resemblance in art. What grows naturally above, is first made grow against nature here, by supreme power; and then transplanted. Christ is a very curious Artist, he will draw out any thing, in any thing; he will draw to the life things above, in things here below, the noblest things above, in the basest things here below: in man which is the worst piece here below, to draw out any heavenly thing in, he can reach the most exactest pattern, and render them the one fit to the other, though his materials to work upon, be very bad to make work with. None worse then Gentiles, and yet these here mention'd, as made fit for heaven.

6. Christ moves as a very sufficient agent; the propriety of the word in my Text, carries me to this—*who hath made us fit or sufficient*. The exactest condition, that the exactest place or person can require, Christ can perform it. Himself is our sufficiency for heaven; and what place so high, so noble, that he is not sufficient for? He moves *Modo devotendi seipsum nobis*, by way of devolution of himself upon us, which makes absolute sufficiency, and full capacity of all above, if there were more blessedness there, then there is.

is. [He] is the Lord our Righteousnesse. What he is as Christ, what he is as Jesus, what he is as Prophet, Priest, King, he is ours: he makes it ours *actu transferendi*, and it goes above as ours. *VVho hath made us [sufficient]* (i) in himself, in his own sufficiency, which is absolute sufficiency. *VVho hath made us [fit]* there is a double fittesse to be understood in this term, a fittesse to Christ, and a fittesse in Christ, these may be distinguished, but not separated. Christ first pleaseth his own eye in us, and then pleaseth his Fathers eye concerning us, in himself: he fulfills his own will in our sanctification, and then fulfills his Fathers will, in our justification; this makes absolute fittesse, and sufficiency for Heaven. Our fittesse to Christ, is but disposing Heaven-ward; our fittesse in him, is compleating and absoluting for it. One act doth both these; faith fits to Christ, and leaves the soul fit in Christ, for his inheritance; and this the work of God, a piece of the Creation here mentioned. *VVho hath [made] us sufficient, (i.e.)* absolutely sufficient. Christ moves as an unwearied agent: let the piece be never so knotty, he never leaves working till it be fit, sufficiently fit for the statelike building. Christ works *quoad principium externum, & quoad principium internum*; according to an externall principle, and according to an internall principle which never tires; he works according to office, and according, to love. According to designed office, and this bindes to fit and finish for Heaven. — *He is the Author and finisher of our Faith*, and this by office. Christ also works according to a proper principle

principle in himself, to wit, love; which cannot be quiet; nor leave off working, till every person fore-known, be fully fitted to love, and for love. Love is an untired principle in Christ, though not so in us; this makes him an *everlasting Father*, a worker as a Father without cessation, till children be fit to be taken home, to enjoy their inheritance, fit for him who took such a knowledge of them. Christ moves as an everlasting Father; he layes out, and layes out: he's at cost and pains this yeer, next yeer, to give breeding, high breeding suitable to fortune, and never leaves off, till the childe be fit for his inheritance; Christ is an everlasting Father, as well as a Prince of Peace; he has love, proper love in him, as well as proper duty and office devolv'd upon him. Office bindes to finish for heaven, love, more. I think 'tis proper to say, Christ moves more naturally then obligedly, to fit lost man for his eternall home. Bonds were voluntarily taken up, and taken up from love; love is the naturall motion of Christ, this works, and never leaves working, till the soul upon which it seizeth, be fit for heaven.

Use.

I am led by this point very seasonably, to ask you this question; Are you fit to die? Are you fit to live again? Are you prepared for heaven? you see how things go upon earth. The way of God is deadly; her's deadly doings here below. How do your souls stir about eternity? Sinners, What do you do? What will you do? God is giving to all what is fit for them. Sinners are yet asleep; Ah Lord! When will they awake? What a harvest will hell have in these bleeding times!

times ! What preparation for heaven do you see men make, more then they did 1. He that was filthy, is so still : he that was an earth-worm, is so, although God be treading worms to death, and crumbling earth to dust. Though person and state lie open to death, yet no man mends his pace for life. What shall I think of such a Generation ? My bowells rend, to look some of you in the face, to behold how like your selves you still look, and what a deadly visage your life still carries. What you were, you are ; what men are now for sin, surely they shall be ; Justice is at work to perpetuate misery to thousands : to harden *Pharaohs*, and then cut them off ; to fit Vessels for wrath, and then fill them up with it, as full as they'l hold ; to fit men for their place, and then send them thither apace.

Sinners, you hear all this, can you bear all this? do not your souls yet stirre ? Are they not then white to harvest ? fit to be cut off, by that sword of wrath, which is going about ? An unstirred soul is fit for nothing but Justice ; 'tis death in strength upon the soul ; 'tis the soul in grave, and a stone roll'd upon the door. What you are fit for, that you shall now have ; Justice is commanded to go over the Land, and single out every wretch, and give him his own. I think there is scarce a sinner amongst us, but Justice ere it hath done with us, will make him eat of the fruit of his way. Doth not wrath make misery begirt us ? Doth it not cut down drie trees every where ? fuell fit for the fire, doth she not set a fire, and cast them into everlasting burning ? And yet
are

are not your souls a fire, to be fit for Heaven : such whose souls stirre not now , there is just cause to fear , that they are left as fit fuell for wrath.

I.
Obdu-
ratio.

I will give you the properties of a man fitted for wrath. The first is *obduration*. A stone is fitted to descend ; 't'as its property to bear downward. Hardnesse makes fitnesse to judgement. The way to *Hell* is, from burning to burning ; from a feared conscience to a damn'd soul. Justice blasts the soul in the body, ere it burns it out. A fitted soul for wrath, 'tis one with his Eyes out, 'tis one that can see no evill making towards him, although himself very evill : one that cannot see Justice though very visible, nor sin though very palpable. Justice works within, and then without ; she spends her self most fiercely within, her last and least breathings and blastings, are without ; she first puts out a mans eyes, with the sin he loves, and then comes as a snare against the sinner. *I sit as a Queen and shall see no evill,* and yet this *Queen a Quean*, and very evill : that's a Swans song before death ; now is the soul fit for Justice and wrath, and never so fit as now. When a sinner sings a *requiem*, soul take thine ease, he is fit for yea, very near to, wrath. — *This*

* A man is fitted for wrath indeed, when he stands at Hell-door, ready to go in.

night saith Christ in such a case, *they shall take away thy soul*. A man hath sinned himself to Hell-door, which hath sinned his soul blind and secure.

* Setling upon the lees, and judiciary visitation, they are joyned both together, as neer Neighbours, and as belonging to one thing, and this by resolute will [*I will*] *visit those that are settled upon their lees*, Wrath is coming towards you, yee blind

blinde souls : do ye see it ? no ; There is none. Why therefore 'twill certainly come ; you are the onely persons fit to be visited [*I will*] visite those which are settled upon their lees , whom ever I passe by. A horses eyes out , and the next work he is fit for , is grinding. Justice sets sinners to grinding their own souls, when they cannot see their own finnes. Wrath certainly, will not suffer that man to live long, which hath kill'd his soul with sin.

A second property of a man fitted for wrath, is this, alienation. No blessed fellowship, speaks separation to wrath. A King calls home his Ambassadors, when he means War , and judges a Kingdom fit for nothing, but the Sword. Casting off, fits to cutting off. The spirit of God departs , when the man is rejected. Alienation is great still, before desolation. *Saul* shall have no answer no where , no whispering from any but from hell, when given up as onely fit for that place. Light hath no fellowship with darknesse ; but when 'twill have nothing to do with darknesse, to make it light, the state is desperate, 'tis a signe that the soul is fitted for utter darknesse. There are but two steps to death : the first is this ; The sinner sayes he will have no fellowship with God : the second is ; God sayes he shall have none. Now is the sinner judged ; how fit for hell then, now judge ye ; execution only is wanting, and the devill is not usually backward , to discharge his office ; the man is upon the gallows, he wants but turning off ; how things may turn , whether Christ will put in and beg the mans life, here lies the case, and depends wholly

Alienation.

upon Christs Will. What fellowship your souls have with God, I know not : whether God say any thing, or nothing ; whether instruction with strong hand, be come to instruction with weak hand, by reason of your strong lusts : whether your instruction with weak hand, be not come to instruction with no hand, but bare blows for your baseness : whether all whisperings be not laid aside, and whispering turn'd into whipping, this would be lookt well into ; for it speaks very ominously for eternity. Love or hatred cannot be guessed at, by things without, but by Gods dealings within ; they may shrewdly be guessed at.

3.
Profanation.

Profaneness is a third property, of a man fitted to wrath. Profaneness is the badge of an *Esau* : wickedness speaks out a cursed soul. To what Country a man belongs, you may understand by his language, whether to *Spain*, *France*, or the like. *Hell* hath its openings, as *Heaven* hath ; when *hell* opens in a mans mouth, what needs any farther enquiry, What Country man Sir ? To what place do you belong ? A man moulded and shaped for wrath, may be read in his face : Death though it cease within, yet it shews it self in the very superficies without. You have such a common speech, *One may see death in that mans face*. A mans life is, in reference to his eternall estate, as his face is in reference to his temporall, 'tis *Index animi, index futuri, index aeterni*. A mans life foretells his end. What course any man leads, broadly speaks what such a man is, what he will be for felicity or misery. An a man be in the broad way, he may prophesie where

where 'twill end, and to what inheritance he shall come, whether to light, or darknesse. I know not what lives you lead; Christ does, and you should. Let them be led how they will, you may spell Heaven or Hell out of them. Life is but an expression of the frame of the spirit; 'tis but motion according to such wheels, and such a spring within. If you will know of what frame, or what *make* your souls are, and to what fitted; view your lives. Your souls breath out themselves, in your lives; and they breath out themselves in the bosome of God, or the devill; into whose bosome you breath your souls in life, into that bosome, you will certainly breath them in death. As you find your state now move. To fit for Heaven is no trifle, your eternall estate depends upon't. To fit for Heaven is not arbitrary; you cannot come there without it. To fit for Heaven is not easie, the making power of God must go to it. Sinners why do you put off this work as a trifle? And why do you put it off till death? That man would never be holy if he could shift it, that will not be holy till he dye. He would never have to do with Christ if he could shun him, that will not seek acquaintance with him till he must leave this World. When death is fitting the soul for *hell*, then the soul sets about to fit it self, for *heaven*. Ah Lord, that ever this man had a soul, that damnes it himself! Wrath doth usually crosse and curse this folly; men are surprised in body, or surprised in soul; no strength, or no heart, and so dye in their sin.

Fitting grace for *Heaven* hath its means, hath its season, hath its course, and then hath its blessed

end ; I will touch these a little. *'Tath its means.* Will you be fitted for heaven, ye wicked souls, and use no means ? 'Tis common to the worst men, to cast their souls upon a miracle for salvation, and not upon means. God sits by his Word, they'll hear none : God sits by Prayer, they'll use none : God sits by his People, and they care for none : holy Ordinances sleighted, and yet the holy Land promised. Ah Lord ! Are not these souls mad ? to conclude the end, and exclude the means ? These men will die in presumption, or else I dare die for them.

'Tas its season : Earthen vessels have their season, for molding and shaping to such a form, and to such an use. All times of the year are not seasonable for such a purpose. Salvation hath its day : the Sun stands not still, 'tis coming towards a man for so many hours, and then goes away from him as fast. Fitting seasons for heaven, are transient : sleighted, and eternally hid from a mans eyes. *O that thou hadst known in this thy day, &c. But now they are hid.* Love passions are strong, but no fire cools so fast as this, when abused, nor so hard to be kindled again, when out. God knocks, and if no opening, away to others that will. He comes to a mans house, and proclaims peace, if peace be not regarded, he departs with a witnesse, leaves the dust of his feet behinde him, to testifie what a base earthy heart 'twas, that rejected him.

3. Fitting grace for heaven, *hath its course.* Physick has its course, to fit the body for health ; malignities are not carried away presently. Bad spirits abounding, require sweating, and sweating again.

The

The great Physician hath his course, prescription upon prescription, *line upon line*. All is not done of an hour, to make the soul fit for blessedness, for ever. Grace conflicts with corruption long, ere it can get the victory, and render the soul fit for heaven. Some sinners will never be fit for heaven, because they cannot bear a fitting course. Sorrow for sin, spending; the pain of conscience, killing; bleeding till binding up from Christ comes, utterly consuming, not to be thought of: if these men can fit themselves for heaven, 'tis well; they will never be made fit by Christ, they are so idle headed, and wilful hearted.

Finally, after grace hath had its fitting course, then it has the *fruition of its end*; a fit soul expires into heaven: the soul fit for heaven, staves not long thence. The spirit says *come*, when fit; the Bride says *come*, when fit: a fitted soul for heaven, is a panting soul for heaven, and Christ a panting husband for this Spouse. Grace hath its distinct property, at every height; when at full height, and fit to be dissolved, it desires dissolution, and dissolution is granted, as a *medium* to its *ultimate* form, which makes the perfection of a thing. A Christian is perfect, when fit for heaven; his grace is perfect, when in heaven.

Christians, I have something to say to you from this Point, and then I give it up, and get gone. 'Tis many a good souls panting often, *O that I were fit for heaven*. Why? Christ makes so: He works at such a height, as at which thy heart bends. The bending of thy heart to such a height in grace, is a prevenient disposition to it,

'tis the work thou wouldest, begun; and well onward to finishing. Such a panting soul will be fit for *heaven*, and caught up into *heaven*, ere he's aware. When the soul is pitched upon such a Noble height, Christ hath taken it into his hand to make it so high. Strong desires are glimmerings of Sun-rising.

I would have no soul sad, that pants after much grace. Certainly the Sun is risen very high in this soul already, 'twill be at the Meridian apace; *heaven* is not farre off that soul, which longs to be fit for it. When Christ once began to pray, *Father glorifie me with thine one Self, with the glory which I had with thee, before the world was*; glory though so great was not farre off. When the poor man would believe, the spirit of Faith was neer, and the next words are Faith, and no more words of unbelief. *If thou canst do this, if thou canst do that*, heard. There is no designe to become fit for heaven, like bringing a mans soul into a passion this way. Divine passion makes strong compassion. Christ does not quench smoaking Flax: does he quench flaming flax? Panting to be fit to live in Heaven, where so much holynesse is, to live in the presence of God who is all holynesse, this is flaming Flax. The fire goes as high as heaven: Heaven will open wide, to such a heavenly heart. The soul would have a sute to wear in the Country, which will serve at Court; a sute on Earth, which will become it in heaven: this is flaming Flax. Grace is never checked in its growth by God, but embraced most, when it ascends highest. God meets a Prodigall, and kisses him: doth he
not

not meet a dear child, which is almost come quite home to his Fathers house, and kisse and feast him? A soul that pants to be fit for Heaven, is crope up to Heaven door, certainly Christ will welcome this soul, and let him into his desire.

Thou pantest to be made fit for heaven, why? Thou art fit. *Who [hath] made us [fit,] &c.* These are said to be fit for heaven by the Apostle, and yet pray'd for by him, as yet wanting much grace. There's a *Fundamentall fitnessse*, and a *complementall fitnessse* for heaven. The lowest dram of true grace, gives a fundamentall fitnessse for heaven. A weak hand of Faith on Christ, will save a man from drowning: a spark of fire will ascend to heaven, as truly as a flame, though not so strongly. That there is any spark in the soul to byasse it heaven-ward, we should blesse God, and blow the spark by Prayer, this is the way to have more.

A complementall fitnessse is, when there is a double Testimony that all is ours; from Gods spirit, and our own: when the soul is sealed with this double seal, to the day of Redemption. When Faith is strong, love strong, experience much, joy much, unspeakable and full of glory, then is the soul complementally fit (*i.e.*) fully fit for glory. This should be striven unto, because it makes large entrance; but the soul should not torture it self, that it cannot with any pains, yet attain so high. Some have Heaven here; such are fit for Heaven indeed, as carry Heaven still about with them: 'tis but out of one Heaven into another with these.

Others are made fit for heaven in hell, and come as out of hell to heaven, and yet this is great mercy too, and every poor low grac'd soul, should say so.

Let these things settle weak souls, banish bad objections, and make your fitnesse for heaven, in that measure which it is, your consolation in these miserable times; Swords, Guns, Weapons of Warre, may wound, lame, and unfit you for earth, but let this comfort you, you are still fit for heaven. Lame legs, cut arms, bleeding bodies, and holy souls, will go to heaven well enough: poor, blinde, lame, halt, are most the guests that come there. Christ had bloody usage from base wretches, as we have now, Spears thrust in his sides, deep wounds, so deep as to let out all his blood, and yet not any of his fitnesse for heaven. Should be enough to us all, in these bad times, that a mansion is prepared for us, and we for it, where all losse will be turned into gain; where lost legs, and lost arms, and lost estates, will meet their right owners again, and glory in over and above.

The



The seventeenth Sermon

COLOSS. I. 12.

Giving thanks to the Father, Who hath made us meet to be [partakers] of the inheritance of Saints, in light.



O be partakers] of the inheritance, &c. Thus read, 'tis interpretation, not strict translation ; yet possibly I may make issue both wayes for your sakes, both as you reade it, and as 'tis to be read in the originall. The Text *verbatim* runs thus—*fit to a part, or portion of a lot of Saints in light.* 'Tis phrased in allusion to *Canaan*, where the people of God had their part and portion, and this by lot, by an immediate providence, and by no humane art, by the speciall blessing and disposing hand of God, and by no merit or meanes of their own. The phrase notes top-favours, gallant mercies, dispensations full of love, all love, all love to all eternitie. *The highest mercies are communicable* : Heaven, all that is in Heaven, distributive ; distributive to men like our selves — *Partakers of the inheritance.*

Doct.

Love

Participatio sacra, est communicatio totius.

Love is bountifull, she gives all, mercy empties her self upon her children: she empties her pockets, she empties Closets, Cabinets, Jewels of price, Jewels of glory, of eternall glory, are given away to her favourites. Having given us Christ, will he not with him give us [all things? Love gives all: Christ, and all that Christ hath. The Apostle argues a majori ad minus. Christ is a greater gift then Heaven, and yet he is made communicable, and communicable to man, to us; therefore no marvell that heaven is. Having given us Christ, &c. Love will make her heart bloud communicable, which is more then making heart Jewels communicable: Christs giving of himself, is more then giving any thing without himself, more then the giving of Heaven and Earth to man. Heaven is not noted in Scripture, as the height of Christs love, but himself; what himself is, and what he puts himself unto. His own self] bare our sins, on his body, &c. 1 Peter 2. 24. And to be with [Christ] is best of all. Tis not said, to be in heaven is best of all. The accent of love is fastened upon Christ himself, and not upon any thing else. Christ himself is still noted as a greater communication of love, then Heaven or Earth, or any thing besides him. Love opens her purse to her beloved, yea, she opens her bosome, and sets her beloved there; Heaven is in Christs bosome, and Christ opens this to his, he makes this communicable.—Partakers of the inheritance, &c.

Abrahams bosome is but alluding, to the felicity that is, where Christ unbosomes himself to Saints.

Sacra

Sacred Communication, is to make suitable demonstration, of infinite love. Great love is not suitably expressed, by small things. * Springs make Chanells, Streams, Rivers, suitable to their strength; they make their rent without, suitable to their bubbling within, under ground. Heaven is but a suitable expression, of the love of a God: 'tis but a stream suitable, to such a fountain: but beams suitable, to such a Sun. Heaven is but legible writing out, of infinite love. Were not heaven made communicable, infinite love would be but half expressed, 'twould have no suitable demonstration, 'twould be far more in it self, then known to us. 'Tis with Christ here in this world, as 'tis with a Christian, a Christians fortune here, doth not suite his titles; called a King, and has nothing. Now are we the Sons of God, *but does not appear what we shall be*. Why we shall be but the Sons of God his meaning is, that now title and renew do not agree, nothing in possession that speaks out the Son of a God, the Son of a King; state and title, do not fitly and fully expresse one another: so 'tis with Christ now his love and his expression of it, are short one of another: many expressions of love are made here, but they all expresse it but brokenly. Heaven will speak out an infinite love; 'twill demonstrate it to the life, to all the senses at once, which is such a demonstration of a thing, as here man cannot make of any thing. There a man shall have the advantage of all senses together, to fathome infinite love: he shall hear it, see it, taste it, &c. He shall see the Fountain where and how it riseth; the Ocean how vast it spreads,

2.

*Communi-
catio sacra
est ad de-
monstran-
dum Com-
munican-
tem.*

** Magna
parvis mi-
nima ex-
primun-
tur.*

spreads, and how broad it bears. Christ demonstrates infinite love fully, fitly; therefore is heaven made communicable to poor Earthen creatures — *partakers of the inheritance, &c.*

3.

*Communi-
catio est ad
iraplerum
subjectum,
cui com-
municatur.*

Sacred participation is to make soul satisfaction. Every thing lesse then heaven, is too little to satisfie the soul — *All is vanity, &c.* Put all things on this side heaven together, and all is emptie (i) in reference to the vast partaking spirit of man; it swallows, and swallows the whole Creation, and makes nothing of all: participation of Earth of all the Earth, will not satisfie, heaven must come in too, or else the soul like the Dove, remains utterly restless, and cries like the grave, *Give, give.* There is excessse in the Creature, but not proper filling. *Be not drunken with Wine wherein is [excessse] but be [filled] with the spirit: 'tis one spirit, that filleth another.* Abundance of earthly things may make excessse, and turn the soul into sin, but participation of fulnesse in God, is that which gives the soul its felicitie in it self, and this is in Heaven. Absolute fulnesse is in heaven, and this maketh absolute content, therefore is our participation here, still reaching after more, then can be had here. All that is dispensed in way of inferiour ordinance, makes but tasting and longing, and does but put on appetite to a full meal. Heaven is Gods supreme ordinance, to give the soul satisfaction. * Other ordinances bring in the soul but drops, and therefore it still thirsts; this supreme ordinance brings in the Ocean: the soul in this ordinance is swallowed up, * it can breathe nothing

* *Participando.*

* *Tis Gods letting forth of all, to things without him.*

thing but blessing, as seeing, feeling, hearing, tasting nothing else.

Sacred participation is made according to Christs will. The pleasure of the King is, that we should sit at his Table, that we should dip our morsels in the same dish with him; eat as he does, drink as he does, wear and fare to all eternity as he doth: *Father, I will that those whom thou hast given me, be with me where I am, that they may behold the glory which thou hast given me, Joh. 17. 24.* Christ would not be in heaven alone, to eat his morsels alone; his pleasure is in choice company, though not in any: [*I will*] that [*tho'e*] which thou hast given, be with me. The pleasure of Christ, is the spring of favours, as high as this rises, a Christian rises, necessarily. The naturall Son may have what he will, for the adopted Son; the Will of Christ, is the rule of Communication: all is his to make gifts to his favourites, as great as he will. *These have continued with me in my temptation, these [shall] sit on Thrones,* the pleasure of Christ *Thrones* us, heavens us. Heaven riseth out of Christs breast. It comes out of the belly of divine will. Participation is to suite will, will is infinite vast, therefore is Heaven communicable. Great persons do great things, to satisfy their will.

Participation is proportion'd to promise: no lesse then the Land flowing with milk and honey, is promised. Heaven is but little enough, to fulfill trueth, to pay debts. Christ hath been so free of his promise, that all he has will but make it good, & render him just. He hath engaged his own honour, his own inheritance, all below, yea all that

Communicatio, est ad placitum communicantis.

Communication is according to obligation.

that he has above; upon poor terms, but upon our service, which is more disservice, more sin then service at best. *If any man serve me, I t him follow me; and where I am, there shall my servant be; John 12. 26.* We are by promise to have as much wages as Christ, to receive as great pay, though not in so great command, and though but common Souldiers, and he a Captain, yet all that serve under him, are to have as he has, a house full of silver and gold, yea, a house *not made with hands*, a very vast house; a house full, a heaven full of Jewels. Communication is according unto obligation, debts must be paid, although never so great. Mercy never dies in debt to Justice; every man shall partake of as much, as fit for and promised to him, although Christ himself hath no more.

Communi-
cation
is accord-
ing to in-
stigation,
ometimes.

*Participation is proportioned sometimes accord-
ing to merit.* Gods giving, is according to Christs deserving, not according to ours: the best of us should partake of hell, and not of heaven, if we had our deserts. Heaven is great, and yet lesse then Christs merit, and therefore God himself is proposed as a Saints portion, and Christs purchase; *The Lord is my portion*, he doth not say heaven. The Lord which made heaven, and can make more heavens, yea, is more then all heavens, upon a glote of whose eye, upon a cast of whose countenance, stands heaven and hell; he is my portion. He is so: in whom? why? in Christ, by his merit. Participation is proportioned to merit; merit is vast, it challenges heaven; more, God himself. Christs merits make God ours, the holy Ghost ours, what God is in himself, ours;

ours ; which is the heaven of heavens, that which makes heaven, heaven. Christs blood is of more worth then heaven : it bought heaven and earth too of exact Justice, not for yeers, or for lives, but the fee simple for all eternity. We receive as God gives, God gives as Christ merits, and mediates : heaven comes out of Christs wounds to us : heaven comes out of hell to fallen man. Christs descension to hell, makes our ascension to heaven ; we are partakers of glory by his shame and misery—*By his stripes we are healed, &c.* By his hell, we are heaven'd. We inherite not hereditarily, but made heirs, and so partake. Our participation of glory, is a made participation, made out of merit ; merit is vast, therefore is our participation so vast as heaven—*partakers of the inheritance.*

Use.

Is't a time of losse ? 'tis a time of reception *equivalent.* God is more giving, then taking away : is not heaven more then you have lost upon earth ? heaven is communicable, and yet you complain, What shall you do for house ? What shall you do for land ? for enough for you and yours ? all is gone. What ? is heaven gone ? then all is gone indeed. God shuts one hand, that we may look to the other, which is open with greater and better things. Mens eyes are not opened, by the dealings of God ; men learn not instruction, though God whips to teach ; that's your undoing, not what you have lost, though never so much ; for heaven would make up that wel enough. God *takes* away in earthly things, that we may consider and see, wherein he is a greater giver, do ye make this use of your losse ? a man loses
(much,

much, when he loseth a state on Earth, and loseth with it a heart to look after a state in Heaven: when losses and crosses kill affection Heavenward, *all* is gone indeed: gone without hope of recovery.

Do not the strokes of God make you look to him? Why? then you will be smitten again. *Jobs* messengers shall come one after another, and tell you of the losse of all, to see if that will save all. Divine rods are ordered to second one another, till the soul be as high as it should be, or as low as it must be: as high as Heaven, or as low as hell. I would sinners did consider the scope of Gods dealings now, and what is before them. Heaven and hell is before you now, you may be partakers of which you will. Heaven is communicable, hell is communicable, one in one hand of God, 'tother is in 'tother. Which way any great mans vein lies, you observe him. Gods vein lies in giving of great things, great mercy or great misery; he gives no lesse then heaven or hell to every man: he makes every man partake of one or 'tother. Sinners, as you love your souls consider this.

*Communi-
catio plena*

Wrath works, as love is abused: justice riseth high, when high favours are slighted. *All is communicable*: 'twill break the neck of all, which make not use of this; mans spirit must work, as Gods doth: when one is open to give; 'tother must be to receive. Bounty presupposes a ready receiver: who is backward to take great things? and yet who is not backward to go to Heaven? Heaven is wholly communicable, and yet sinners are wholly carelesse of it. Not a peny
in

in heaven, but 't may be yours, and yet what heaps of treasure are there? Ah Lord, what wealthy persons might sinners be, and will not! Only their will keeps them poor, *Paul* yours, *Apollo* yours, all yours, all is communicable, heaven and earth: the earth, and the fulnesse of it; so heaven, and the fulnesse of it; not a room, not a walk in heaven, but 'tis common for all the inhabitants! not a dish, but every ones hand is in it together: many hands in a dish, is all the feeding above. Not a delightfull tune above, but every ones heart is set to it: not a beam in the Sun above, but every ones eye is fixed upon't: not a flower in Christs bosome, but a sinell to it: not a secret, but revealed to all. All that hath lain hid for this many thousand yeers, almost from all here below, there 'tis known to all; they above know, as they are known; such great mercy, such full mercy, rejected, what great misery, what full misery, will it make? Justice swells, as sinners kick mercy: such a Heaven sleighted, makes such a hell. Hell, 'tis but Justice working suitably, to the abuse of so much mercy, as may be had in heaven, and and the soul would not.

Heaven is freely communicable, and yet sinners have no heart to it. Heaven may be had for nothing, neither for money, nor money worth, only for making fit for it, and this too wholly at anothers pains and cost, and yet sinners have no heart to it. Christ gives much, but takes nothing: mercy, is all mercy; mercy, is all free; as 'tis laid out all in an inheritance, and lies all round together above, 'tis all free. Love in its utmost

*Communione
caro libera*

Q

di-

dimensions, in its heights and depths, as it passes knowledge, as it makes a heaven, yet it keeps its own essentiall property ; 'tis love, and but love : heaven is nothing else, but *a bed of love* : all delights free. There is nothing in heaven bought, nor paid for by us, of all the costly things that are there. There are Jewels about the inhabitants necks, such as the world never saw, and yet not one bought by the wearer and owner : all given freely. You have not seen such an inheritance for nothing, as heaven is. There be things which cost infinite dear, and yet done away for nothing. A man may see that which eye never saw, and hear that which ear never heard, for nothing. God layes out much, but looks for no return : his greatest favours go for acceptance. Participation of purchase, is pay for purchase : an' men will but go to heaven, the place shall cost them nothing, though fit for a Prince. All Gods motion is free : his blessed motion for a time, free ; his blessed motion for eternity, free. As God makes heaven, he works for nothing : as he makes fit for heaven, he works for nothing : for his greatest layings out, he sets down nothing : at heaven doors he sets no bill, what rent and fine, though there be not such a House of State again in the world. God keeps open house below, and above too : the best dainties, and yet no reckoning brought in ; nothing to be paid, no, nothing expected. There is no thought of heart, what this dish might have yielded, and what that precious odour might have been sold for. Heaven goes freely free, *gratissime gratum*. Heaven given, and not a thought

thought against it : all the riches of a God laid down at mans foot ; and all the heart of God too, with it ; and all the panting above, is, O that all may not be trod upon. Ah sinners, what a damnation will this make, to set one foot upon heaven, and t'other foot upon Gods heart ! To trample all his, yea, and all him too, in the dirt : heaven, and his heart too, to hold your sin ?

Heaven is universally communicable : from East, West, North, South, many come and sit down, in the Kingdom of heaven. Strangers may dwell in the holy Land ; Gentiles, as well as Jews. Of all Nations, Kindreds, Tongues, may live together above, and be spoken unto, in their own language, yea, understand one another plainly. Variety of language, excludes not heaven, confounds not heaven. All above, are intuitively understanding : men are as the Angels of God, in the Resurrection. *Oh every one that thirsts*, come in ; that's the bill, that is set up on heaven door : did ye never stand still and reade it, sinners ? Heaven gate is open to all that knock, but fools, foolish Virgins, foolish souls, which have nothing in them, nor will have nothing in them, to render them fit for heaven. There is *Rahab* the Harlot ; There is *Manassch* that murderer ; there is the Thief ; there is *Mary*, that had so many devils : A man that hath many devills, may come where there is not one ; The most devillish, hellish creature, may be made partaker of heaven. Lame, and blinde, and halt, may come in there, and yet still there is room. 'Tis done as thou hast commanded, said the servant, that was sent out to invite all sorts, and yet there is room,

*Communi-
catio uni-
versalis.*

Luke 14. 22. There is great variety of guests above, and yet one Table large enough for all; no crowding, and yet thousands and thousands of thousands, sitting together. Heaven is a vast continent; much of the holy Land, yet not planted: many mansions above, without any Inhabitant. Heaven is universally communicable, and universally fit and compleat so to be: All may sit round and look the Sun full in the face, and be them. That which is so proposed to all, and so fit for all, how will it doubly damne all, that come short of it! You will be judged as lovers of hell, more then lovers of heaven, which come short of it; As lovers of darknesse, more then light; As lovers of sin, more then the eternall felicity of your souls: upon this very ground, that grace and heaven are so generally communicable. *Light is come into the World*, saith Christ, *And the World regardeth it not. This is the condemnation of the World*; A world of men might be partakers of the inheritance of the Saints in light, and will not, this will make hell, hell indeed; condemnation, *the condemnation*: because men will not go thither, though no exception. Tis desperate, to make exceptions where God makes none: to exclude a mans self, when God doth not.

*Communi-
catio du-
rabilis.*

Finally; *Heaven is durably communicable.* I cannot say, it is perpetually communicable. The everlasting doors, stand not open everlastingly; But yet a great while. The Thief found them open, at the last hour of his life. A sinner may come in, at the ninth and last hour, and have his pay. A sinner of a hundred yeers old may get into Heaven, I doubt there be but few

few gray-headed sinners turn in there, yet it is not long of the place. Heaven doors are open, till old age; onely old folkes are wilfull, which is excluding. God is long suffering; all that while, Heaven doors are open. *The long suffering of God, waited in the dayes of Noah, saith the Apostle Peter.* A hundred and twenty yeers, Heaven stood open, to that people. God makes the greatest mercies, waite upon the greatest sinners, a great while, which is one of the greatest wonders, in the world. If you have a minde give great things, you have no minde to waite to do it, yet so doth God: *He waites to be gracious.* The Sun is made to stand still many hours, many dayes, many yeers. Salvation brought to mens houses, Parishes, yea, to mens ears, and there founding and knocking, seven yeers, ten yeers, twenty yeers: And all the intreaty is, *Will yee go to Heaven sinners? Will yee go to Heaven? Will you be made partakers, of the inheritance of Saints? God is not a bare giver of heaven, but a woer for heaven: he does reconcile, and beseech to reconciliation: he doth knock, and stand at the door and knock, till his locks be wet with the dew of the night: He stretches out his hand with heaven in it, and doth so all the day long. — To Israel he saith: All the day long, have I stretched out mine hand, to a disobedient and gain-saying people, Rom. 10.21.* Heaven made to waite upon earth, base earth, wicked earth; what will this come to, if not looked to? If heaven not participated of at last? What a hell will he have, which hath had heaven at his door many yeers together, and had no heart

to enter into it ! But you will say, No body is so carelesse : Every one surely , is willing to go to heaven. One would think so : But yet 'tis not so.

'Tis easie to demonstrate, that multitudes have no heart to go to heaven. *They will part with nothing for it.* Sin is worse then nothing, and yet sinners will not part with this, for Heaven : Have they any heart to heaven then ? Christ makes an under-prizing of a thing, a demonstration of no love, nor heart to that thing, so prized. *If you think good, give me my price, if not, forbear : So they weighed for my price, thirty pices. Cast it to the Potter, saith God : A goodly price.* Underprizing and undervaluing a thing, speaks out properly and plainly , no will to that thing. Will swayes that way which 'tis willing. Love bids according to worth : She comes to Christs price, for Christ , and glad she can have him so too. *If you think good, give me [my price] &c.* A mans own price, is no price : base bidding for heaven, argues no heart to it ; such a wretch is cast to the Potter, cast to hell to be torn to pices, as a vessell in which there is no pleasure. If underprice argues no heart, what does no price ? 'Tis many a sinners damnable case, he'll part with no sin for Christ nor heaven , could Christ and heaven be much more worth then they are. Part with no sin, do no duty, wait no time. 'Twill be a hell to this man, to go to heaven. A man that will not part with his sins, to be partaker of heaven, is more willing to go to hell then to heaven: sin hath got his heart, he should lose his heaven, to go to heaven. A sinners own heaven is dearer

to him, then Christ; he will venture the losse of one, rather then lose the other.

They will perform no duty for heaven. Action speaks out affection. To what a man hath a heart, he hath a hand, a head, a foot; heart commands all. The will is *Major Generall*, orders all to move as she will. Where there is no foot towards heaven, no hand towards heaven, nor bending that way, is the heart towards heaven? From your lives, you will be condemned: ye speak out your hearts, and yet you plead for them; you have set your way you will go, and yet upon pretend, you are bound in spirit for heaven. Perversnesse is in your paths, and yet you plead for your will. Sinners, observe that speech of Christ; *If any man [will] be my disciple, let him deny himself, and follow me.* Christ makes deed to demonstrate will: If a man be willing to be Christs companion, and scholler, he will follow Christ; yea, he will *take up his Crosse* (i) go thorow any difficulty, to enjoy his fellowship. What *will* is indeed to the end, it is to the means: 'Tis idle talk, fancy, and dreams, not *will* to a thing, that will use no means. Ye tell me, ye are willing to be made partakers of the inheritance above: what do you do to be made partakers? Do you walk in the way which leads to heaven? Are you not in life, according to your lusts? In your course, according to your company? Unto divine duty, according to your humour? Does not will rule truth, and not truth your will?

Let persons convinced, be instructed. *Ye cannot be partakers of the Cup of the Lord, and of devils,*

saith the Apostle : to say I, ye cannot be made partakers of heaven, and keep on in the way to hell, you must first be made partakers of the *heavenly calling*, as the Apostle calls it, ere ye can be made partakers of heaven it self. *Wherefore holy Brethren, partakers of the [heavenly calling] &c. Heb. 3. 1.* (That is) a calling to heavenliness. Heaven must begin here ; Christ must rule all, and be made all here, as he is above. A heavenly calling speaks three things : A heavenly rule, a heavenly subject, and then a heavenly end. *I am the way.* That's a heavenly rule. *Not I live, but Christ lives in me ;* there's a heavenly subject. *I have fought a good fight, henceforth is laid up for me a Crown of Righteousnesse ;* that's a heavenly end. The two former, are subordinate to this later. Christ must be without a man, and within a man, or that man will never come to heaven. He must be all without, and all within ; he onely must be the way—*I am the way.* And he onely must live in the heart, to guide this way—*yet not I, but Christ lives in me.* The Word of God, and the Spirit of God, must meet in the life of man, or that life will end in death, in hell, not in heaven. A heavenly rule, and a heavenly heart, lead to heaven. Few Christians lives, are cleerly Christian. Christ is our sanctification, as he is our justification : he is our life here, aswell as our life hereafter : he must be made so by every soul, and then all will go well at last. Heaven is a Crown of Righteousnesse ; not of our righteousness, but of Christs. His spirit must rule all, his merit must be leaned upon for all, this soul will certainly be made partaker of all.

Chri-

Christians should be comforted from this point. All the wealth of Christ is communicable: Heaven communicable, communicable to you, to Saints. The complaints of Gods people are many, this point answers all. My losses are great sayes one, so sayes an other. Will not heaven make them up? Thou hast neither money nor goods, Thieves and Plunderers have stole all. Hast thou not treasure laid up in Heaven, where no spoil can be made? In cases of persecution, Christ teaches us to comfort our selves with heaven, how all is doubly made up there. *When men persecute and revile you, rejoyce, and be exceeding glad, &c.* Upon what ground? Why? Upon this: *Great is your reward in Heaven.* Losse hath its quantity, Tis *great*, that makes it so heavy; reward hath its quantity too, [*Great*] is your reward in heaven. If a man had lost a Kingdom on earth, Is not the Kingdom of heaven responsible? If a man had lost all this world, Is not the world to come, as good as this? Is not Heaven as big as Earth? As good as Earth? As much good? As lastingly good? Will not your heaven above, be as sweet as your hell here is bitter? Suppose there be nothing above but Christ, to make up all thy losse here below, is not he enough? Canst thou not comfort thy self in Christ alone? What a soul hast thou? Twas high time, thou diddest lose thy treasure here; 'twas thy God. Thou wouldst otherwise have lost thy soul.

And 'twere but for my self, I could be contented, whatsoever I underwent; But I have wife and children, and no bread to put in their heads, nor no clothes to put on their backs, this makes

Object.

makes my heart sinke within, and I do not know how to keep it up.

Sol.

Are thy children fit, to be partakers of Heaven? If so, let that comfort thee, that they are in a capable condition (though temporally miserable) to be eternally happy. Say to thy sinking soul, there is a house above, big enough to hold me and all mine, and the owner is kinde to strangers. There is bread enough, clothing enough, for me, and all mine. Thou art but stript, before quite dead; death would have stript thee of all, if Cavaliers had not. Naked thou camest into this world, and naked thou shalt return. Thou maist go to heaven stark naked, without money, without clothes; All things are naked and bare before Christ; that's the manner of all going hence; thou art put in a posture to go to Heaven, they go stript of all here below, to that felicity above. Thou hast nothing, now thou art fit for all; nothing of earth, now heaven would be welcome; Thou hast no home here, now thy long-home above, O! How sweet would it be? Why? It may be, it will not be long, ere thou be there. Be still, 'tis God; things will end well, if heaven will make it so.

Object.

Yea: but mine are not such yet, as concerning whom, I can thus relieve my self; that they will be partakers of eternall felicity, when this miserable life ends.

Sol.

Do thy duty to bring them to be such; thou hast now time and leisure, now all is gone; what else shouldest thou do now, but give all diligence to make up a felicity for thee and thine, where it may be, seeing all is gone here? Time was thou diddest

diddest pretend multitude of businesses, and great imployment in thy calling, that thou couldest not discharge this and that duty in thy family, for the eternall good of servants and children, as thou wouldest : why ? Now thou hast nothing to do, God hath removed that let ; let's see now, how heavenly thou wilt be, in the discharge of the divine duty. T will lie heavy upon thee indeed, to see thy children lie in bodily misery, and yet still go on to do nothing, to deliver them out of soul-misery. If God stir up thy heart by this, to do thy duty throughly, for the soul-good of thine, thy misery may prove blessed misery, to thee and thine. This will be thy comfort at giving up, that thou hast discharged thy duty, to make a miserable condition blessed. But if successe suite thy industry, thy miserable children are made indeed. This may cheer thee under sad thoughts ; I can leave my children on earth, but I can leave my children heaven ; I cannot leave my children, this hilly Country, nor that ; neither the blessing of hills, nor vallies here ; but I can leave them the blessing, of the *everlasting hills*, as the expression is of *Josephs* blessing : Heaven was eyed, in that expression. I conclude all thus : we are under age here, hardship is fit, for us, and ours. Such heirs must comfort themselves with what they shall have. You which are partakers of the divine nature, shall be partakers of more felicity, then the tongue of men and Angels can expresse ; and yours, for your sakes will be blessed below, when you are so blessed above.

The



The eighteenth Sermon.

COLOS. I. 12.

—ΕΙΣ
τὴν μερί-
δα τῆς
κλήρας.

Giving thanks unto the Father, which hath made us fit, to the part of the [Lot] of Saints, in light.

Doct.



He greatest favours, come most immediate to us. Eternall mercies fall as a Lot in our lap; no art, no medium, no merit. Gods own finger points them to persons; to such, and not to such. —Who hath made us fit to the [Lot] of Saints.

Providence hath a mediate, and an immediate course, to give out favours to man. This, that expression of the wise man gives us. House and riches are the inheritance of fathers, but a prudent wife (saith he) is of a higher descent, is from the Lord. The mercy is higher, and therefore disposed by a more immediate and speciall providence. As things rise in the Nobility of their own nature, so they rise in the manner of their birth and bringing forth to us. Grace and glory are simply and absolutely, the noblest natur'd things, and these in the noblest way descend upon us, by a very immediate disposing hand of God, like a Lot.

Things

Things are of a double descent. There is man's off-spring, and Gods off-spring. [*We*] are his off-spring, saith the Apostle. The noblest things are only Gods off-spring: the great things of eternity, come only out of the womb of a God; Heaven comes forth, from between his legs. Some things come down along in such a line to us, through so many wombs, through so many hands, into our hands: Heaven comes out but of one womb, but that womb as blessed as God, from Gods immediate hand, by providence, not to be explained, just as a Lot. — *The Lot of Saints, &c.*

Some things have succession, others have none. Melchisedeck, neither father nor mother. The greatest favours come all so into the World, neither father nor mother but God. Out of nothing came all: from nothing comes all still, to the Saints; heaven which is a Saints all, from nothing but from heaven. From what house doth that great house descend upon us, to be ours? From what progenitors, but Christ? Is it not disposed to such and such secretly, wonderfully, by a hand and power unknown to all the world? Upon Christs vesture they did cast Lots, and as that fell, so the vesture went, by a supreme hand only. Heaven is Christs vesture, the *Sons best garment*, his robe of state and glory, and this goes by Lot too; 'tis put, upon the back of none, by any art of their own, but by a power supreme, by that hand which disposeth Lots which none sees; so all the Saints, get their greatnesse. — *The lot of the Saints, &c.*

As power did create so providence doth dispose. A
very

* Above
speculation, there-
fore not
subjected
to it:
wisdom
would
not daze
weak
eyes.

very unknown creation, had the heaven of heavens, * The Angels, and all the state and glory, of that brave world to come. Do you finde any piece of that stately building above, so much as once expressly mentioned; in the dayes of Creation? Tis disposed as 'twas created, in a very close way; as a Lot; by such a power and providence as no Creature can explain, or peep into. This world was made by an immediate hand, but that above after a more close; more entire; and more supreme way, (*i.e.*) utterly without all hint to be guessed at. So this world is disposed of by a providence of God, but by a providence working very externally, and very humanely, (*i.e.*) all along in such and such humane and secular wayes as usually known unto us. But that glorious world above, is disposed by such a providence, as works very internally; very hiddenly, in utter unlikely means, and in these moves, utterly out of our sight and reach, just as that hand, and those fingers do, which dispose into your bosome such a Lot of great treasure.

Some motion is peculiar for state. Kings give low things by Offices, and take no notice of them themselves, what they are, nor to whom they go. But other things, of a more noble nature they give with their own mouth, and with their own hand, such and such noble things, to such and such noble persons. Heaven is nobility confer'd with Gods own hand; Tis the best robe, put upon the Prodigall, by the hand of his Father, and none else. Tis lame *Mephibosheth*, advanced by word of mouth, from *David* himself, as a piece of the state of his greatnesse, to which God had raised

raised him, and as a high point of love. The more immediate things come, out of one friends hand into another, the more they speak out love, and render parties honourable. *I did it for him With my own hand*, you have such a common expression, when you would work your respect, with such and such, to a great height. The King gives a Jewell, and he gives it with his own hand; his love and honour doubly sparkle in such a Jewell, every time 'tis look't upon. Heaven is a Jewell hanged about our neck, by Gods own hand. God makes a rich portion, and as it were rolles it up in a Lot, and with his own hand, without any art of man, casts it into our lap—*The lot of Saints.*

Some motion is peculiar for complement. Tis a filling up of Love, to give and to give with a mans own hand: to give an onely son, and the Father to do it with his hand onely; this is Love to admiration, love filled up to the brim. *God so loved the world, that [he gave] his only begotten Son.* Some persons give, as if they would give themselves too, if they knew how; that makes the gift mighty big: yee shall have gift, and hand and all; words, and arms and all. A gift fully circumstanced with love, is a double gift. Heaven given, and cast into our lap with Gods own hand, is a double Heaven. A Lot in a good ground, and to [fall] there; Heaven, and to fall as out of Heaven, that's two Heavens. Gods love motions, are fully circumstanced with love; the Sunne wants not a Beam, to give forth its glory. Heaven comes from God to the soul, as the soul it self came from God; the soul and the felicity

felicity of the soul, both breathed from Gods own mouth.

* A trumpet is sounded so, and at such a place, for eccho.

Some motion is peculiar for Eccho. * Some things are done so and so, to suite and joynt to others. The holy Land was divided by Lot, immediate providence carryed it there. Friendship made no revenue in *Canaan*; Gods own hand cast every man his fortune, so big and so good; in such a place, in the Mountains, or in the vallies, with springs, or without. Divine dispensations, are harmonious; Heaven comes in no new way to us: God gives, as he did give: He did give *Canaan* with his own hand, so he gives Heaven. Power wrought very immediate, to plant our fathers in the holy Land; *Josuah* did cast lots, and so divided the Land; power did work very immediate, to plant persons there; so it doth to plant persons above: [*I go*] before to provide a place, &c. Our *Josuah*, allignes our mansion, situation, building, conveyance, all done with Christs own hand [*I go*, &c.] Though power work without hand, yet not without rule; not a word spoke, nor a work done by Christ, but with scope, and look to some rule, though sometimes that rule be a great way off, as far as Heaven. Truth fulfils Types; dispensations under each covenant, one eccho to another. *Canaan* went by Lot, so does Heaven. — *The lot of Saints.*

Josh 18.
10.

Glory is suited to grace in dispensation, as grace is suited to glory in fruition.

Dispensations of grace and glory suite, as really the same. Heaven and Christ, come both one way to a Christian, by immediate providence: grace and glory, are wrought both with Gods own hand; Tis the finger of God that turns the heart.

heart towards heaven, and that turns the heart into heaven. Grace is an inspiration, glory is so too; there is no remoter agent of either, than Gods own spirit. A soul and such a soul, so happy and so glorious, was breathed altogether into *Adams* nostrils. The breath of Gods own mouth makes alive still, and the breath of his own mouth, cast varnish and glory, upon that being, to maturation. 'Tis Christ all in all here, 'tis no otherwise above. Christ all in all; no lesse makes grace; and no more is glory. Grace is such an immediation, according to such a location: glory is such an immediation, according to such a translocation: Christ is next to, and onely with the soul in both.

If this point were rightly applied to the heart, hope would not fall respecting great favours depending: providence hath more wayes then one, to bring great things to us: it can work with hands, and without hands: divine power can bring a heaven to you, on its own shoulders, cast a heaven upon you as a lot into your lap, in a very immediate way, beyond all provision, or expectation; God does most and best for man alone, when he has no tool, or no tool considerable in his hand. We have a heaven depending, but yet a hell between us, and it, and no man can see but one way to it; if that way do not hit which we propose, we are all undone; this is almost every ones vote. This point should relieve us, in this desperate case, respecting our great fears, and our great hopes which are so opposed. There are great mountains before *Zerubbabel*, great hinderances, in the way of our great mercies, so that we see no likelihood in an ordinary way, how or when

Use.

Heb. 12.
26.

our great heaven desired, should arrive with us. Let the point in hand support; the greatest favours come, in the most immediate way of providence: heavenly favours come to us, as if they did drop out of heaven. The more heavenly and divine the mercies are which we expect, in the more divine and immediate way they'll descend. The stone shall be cut out without hands, that shall smite the image of various mixtures, and break it to pieces: *new Jerusalem comes down out of heaven*. Power will work in a very immediate way, to bring in that new heaven into the Christian world, which now the Christian world is labouring for. *Yet once more [I] shake, not the earth onely, but also heaven*. God himself will after a speciall manner, set his own shoulders, to shake that rotten heaven of mens inventions, and those which set their shoulders to keep it up, and make battery with such Cannon, as we are not aware of. *Not by might, nor by power, but by [my spirit] saith the Lord*, respecting the building of that House, which typified this. *Not by might nor power (i)* not by humane strength, so much as by his own power, shall the old heaven be destroyed, and the new erected. We expect our heaven too low; from men: but 'twill come from God when it comes. As 'tis a great favour, so 'twill come in state, in the way of sublime favour, very sublimely. Magicians, great heads, and devillish wits, shall be *non-plust* by Gods own finger and art, not by mens wisdom and art. *Egyptians* shall be drowned on a sudden, by a stratagem made in heaven, and managed from heaven. *Jericho* shall fall by faith, by making no more of the power of

of men, of swords and Guns, then of *Rams-borns*, but magnifying the power of Christ; and trusting in that. Surely we are yet too many and too strong, to be delivered.

Christians, I would ye were skill'd in the way of God. God keeps his old way in bestowing great things, and yet ye wonder and murmur: your folly is your own affliction, & many's more. Things of great worth, Christ will trust no messenger with them, but bring them himself: Christ will trust none to bring your heaven to you, neither your heaven here, nor hereafter. Men are false, they would marre your heaven, and bring you an old one, instead of a new one, or an old one, new patcht up. Blessed be he that will bring a new heaven to us, all new, divine favours in their maturity, though every man be trampled under foot, and none seen in the work but God: though he trample all men in the dirt, and he only be left alive, with the cause in his hand. If men would allow God his way, they would never be at a losse of Faith, so fearfully as they are. Ye open one door, and there comes in nothing but your shame; ye set open another door of your own, for Christ to come in at, and there also comes in nothing but your folly and shame. Ah Lord! When will ye look up, and expect Christ from heaven? Do not great things come in a very immediate way to man? Hath God tied himself to do every great work, with such and such great means; as our eye is fixed upon, to cast out a Legion of bad spirits, with a Legion of good? Is not one enough to do it? Christ brings an eternall weight of glory, upon his own

Psal. 36.
10.

shoulders to your doors, can he not bring a temporall weight of glory, which is far easier, alone? *Thou art great, and dost great things, thou art God alone*, saith the Psalmist. We think God is not God, nor able to do like a God, unless such and such men stand by him. What? is not God, God alone? Cannot he, nay doth not he use to do great things, alone? *Nemine adjuvante, multis obstantibus*? Is not heaven brought to us, against all the strength of hell, by Christ alone?

I will make a more strict soul-application of this point. Great things come in a very immediate way: my inference is, our eyes in matters of the soul, which are the greatest things, should be much fixed upon God. Sinners undo their souls, in that little w^{ch} they do, to save them. 'Tis enough to some, that they put themselves upon Ordinances, as if that were all to bring the soul to heaven. Grace and salvation, come in a more immediate way; 'Tis not what men say to the ear, but what God himself speaks to the heart, which makes heaven there, and a capacity of heaven for ever. 'Tis the voice behinde you, that turns you, and saves you. Grace drops from Christs own lips, [*I create*] *the fruit of the lips, peace*. These waters are nothing, to him that makes them enough: 'Tis the Angels stirring, does the work for heaven. Sinners, when you come to Ordinances, use them as Ordinances, * and not as Gods, charge your souls to hearken what God will say, and what God will do. I am going to divine Ordinances, it may be a man may say many good words to me, and God never a one; man may lift and lift, and be very lively, and God give never

* *Media, ut
media se-
cus flagella*

never a lift, and then is my soul lost : Ah Lord ! How ominous is that, when God will not speak a word to the soul ?

I am fallen upon a point of life and death : sinners attend, or you will utterly lose your souls. You have mediate favours cast upon you, but what immediate ? You have men-preaching, but what God-preaching do you finde ? you keep on in a road-way, what foot-way hath Christ within from heaven to your hearts ? The Law was written with Gods own hand, and so dispensed in a very immediate way, which was *Israels* greatest favour. Is the Law written on your hearts, by the finger of God ? What friends have you from heaven visiting you, which no eyes see ? What immediate dispensations from Christ to your souls ? What workings of the spirit of God upon your spirits, do you finde in Ordinances ? Many a man hath no bigger favours from God, then a Horse or a Cow ; naked corporall things, for the support of such a corporall being ; bread and flesh, as a bruit, hath hay and grasse : This was *Cains* curse ; banished from heaven to earth, cursed from the presence of the Lord, to bruits mercies, only to what felicity the earth could afford ; no fellowship between God and his soul. The world is full of banished souls, from the presence of the Lord. Justice for this makes no difference, O *England*, between thy men and horse, no more of one then of t'other, because so like in qualification, one looking no higher then t'other. The noblest blessings, the greatest favours, heaven and heavenly things, which God gives with his own hands to the soul, these thy wantons and

worldlings, O sensuall *England*, have not esteemed. A base sunk spirit, hath sunk thee, *England*. If thou couldst have but the mercies of a bruit, fat pasture, and peace to graze in it, 'twould much as thy heart wishes; As for those greatest favours, which God in state dispenses, with his own hand to the heart, thou hast many children, which will dispense with these, and many which will scoff at them. Multitudes amongst you care not for the smile of a God, so you may have but the smiling countenance of some great man; so you may but sleep in a whole skin, and enjoy fleshly delights, whether God or your soul ever change a good word, you heed not.

Ye base spirited wretches, which care not for heaven, so that ye may have but earth; know, that ye are the plague of poor *England*: The blood of the Land will be laid at your door. Had not you grown so earthly and base in a fat Land, as to sleight heaven, and sleight the greatest favours, we had not bled at this day. Tis the badge of an *Espan* to prize earth, and sleight heaven; to serve sense, and to care for no nobler, nor neerer fellowship with God, then providence bring to the belly. God may bring a heaven to your bodies, if this will serve turn, and a hell to your souls. Let every man know the plague of his heart, and repent: carnality will kill you all.

Spirituality onely covets the no-lest things. A spiritual man cannot feed so low, nor so course as others do; he must have a dish from Gods own Table, or all dainties at his own table relish not. The creature is sweet, but there is a heaven beyond this (saith he) He cannot sit
down.

down without God, nor rise up without him. All is wanting, when God cannot be found: no body at Table, when Christ is not there: what dropping from heaven upon my soul, from every thing? that's still the Quære, with a spirituall man. Immediate favours, noblest; God alone, all, to this man. *Whom have I in heaven but thee, Whom have I in earth in comparisen of thee?* Words of men, weighed; words of Gods within, laid up more choice then Jewels. The opportunity is still lost, when Christ and the soul, hath had no talk. Vanities ensnare, I am too fleshly for Christ to take me by the hand, sayes a spirituall man. One spirit is still panting, after another; two spirits would be one in the bosome of another; no lesse then the Jewels which hang about Christs own neck, will content a noble spirit. The Quære is not, How much the body hath of the creature, but how much the soul doth enjoy of God. What immediate mercies, do I enjoy? What hath God laid in, for spending, in these hard times, with his own hands? what faith, what experiments? What divine resolutions? Spirituality carries the soul sublime; every thing is in price, as it comes from heaven, and brings heaven along with it. That's preaching, that brings heaven and the heart together; that's a Christian, whose breath smells like a garden, which the Lord hath blest; In whose mouth heaven opens. As things are wrapped up in Christ, so they have their price still, to a spirituall man. Carnality makes you minde no high things; earth is heavy; earthly souls cannot flie high, no higher then the top of a golden dung-hill. Let these

things hint a bad state, and better it. The noblest things, make the noblest condition, both here, and hereafter. Live low now, and live low for ever ; as low as hell.



The nineteenth Sermon.

COLOSS. I. 12.

Giving thanks to the Father, who hath made us meet to be partakers of the inheritance of the [Saints] in light.

Doct.



Is considerable, how Christ makes his will : how he disposes of all, where he gives most : where he casts his blessings, to wit, in the bosome of the best persons. *Heaven is the inheritance of Saints.*

Divine fruition is still made according to capacity. Men many times give place and honour, where there is no capacity nor fitnessse, but Christ never doth. Christ brings not hell to heaven; wickednes inherites wrath, grace only inherits glory. Heaven is hell, to a depraved state. As guilt shuns justice, so doth sinne holinessse. A wicked man would not be where sin is punished, nor where grace is only practised ; he is as unwilling to heaven, as to hell, yet to one he must. Christ casts hell upon many against their will, but heaven upon none, but upon such who are both willing and

and capable. Holynesse makes capacity of happiness, purity will bosome purity : Christ puts no Toads in his bosome, but *Saints*—*Inheritance of Saints, &c.*

Corruption cannot inherit incorruption : *Heterogeneals* will not incorporate. Choice flowers will not grow by stinking weeds. Capacity is absolutely necessary, respecting the inheritance above. If sinners would into heaven, they cannot. Light and darknesse are inconsistent : fire and water oppose : God and ungodly men cannot live near, Justice will fight it out with sin to the death. *Without holinesse man cannot see God* ; without this, God cannot endure to see the man. There be thousands and ten thousands in Heaven, but not one sinner amongst them all ; the Land will not bear Snakes, Toads, Serpents, no poysonous creatures, onely Saints. — *Inheritance of Saints.*

Justice makes exact distinction. Sheep and Goats though many, yet all parted ; Not a Goat upon Christs right hand. Every attribute is exact at it's Office : mercy brings her children from the four winds of the earth, to Heaven, and leaves not one short, nor brings not one over. Justice gathers her brats too from the four winds, and leaves not one for any higher preferment then hell will afford. — *The Lord knows who are his*, that's the Seal of Heaven ; A Seal is for exact distinction. What a seal is unto us for exact distinction, that is Christs knowledge to him ; he doth as firmly, as lastingly, as exactly distinguish by vertue of this, all persons in the world, as we do by our seals and marks, distinguish amongst multitudes of things. Though the devill have many thousands

thousands here below, and Christ but a few, and these tumbled up and down amongst the wicked; yet Christ knows which is which, *and who are his*: And onely his shall have all he hath, *Saints inherit.*

God moves in relation. Children only inherit, bond servants have a little and turned off when their time is out.—*If children, then heirs: joynt heirs with Christ.* This Hypothesis is a Thesis onely in a Saint: he is a child of God out of question; the nature of God is onely manifest in a Saint. A holy man plainly and without controverſie speaks out himself to be a Son of God. *Jus legale* carries the inheritance to him. The wicked are of their father the devill, they may not lay claim to heaven upon pain of hell. If they touch the tree of Life, they die; when they promise heaven, wrath then smokes, and hell never so near as now. Bondslaves do not inherit, nor bastards do not inherit, the case is the same of either, respecting heaven. No Bastard Christians, no Bastard Saints, but Saints indeed, inherit.

Use.

Let every man look to his sanctity: It doth not merit, but it doth entitle to the inheritance? *If children, then heirs.* A man may look into his bosome, and tell what he shall be for eternity. Know your hearts, and know them thoroughly, you cannot do well else. Tis death to me, to smell the breath of some of you, your inwards are so rotten, and yet I fear, I fear, you take notice of nothing. My *Quere* to you all is, what have you to take to for eternity? Heaven? How do you make that good? Can you make demonstration of a holy state? Yes, I live justly; I pray to God;
I hear

I hear his Word. This is not infallible demonstration of sanctity. Civill conscience calls and thrusts to all these, as 'tis so principled and under such a government. A man may be just to men, and not just to God. Heathens have been as just; as any of you all: That young man which came to Christ, when the Law was read he should not kill, nor steal, but love his neighbour, &c.

All this have I done from my youth. He was exact for Justice, and yet but in a sorry state for heaven, if one may believe his own words. Drawing neer to God in duties, is a better demonstration of sanctity, and yet this may be done with the lips, when the heart is far from God. *They draw neer, and sit before me as my people* (saith God) *But their hearts go after their covetousnesse.* A mans devotion may be hot for the *Temple of the Lord, the Temple of the Lord*; And yet himself the Temple of the devill; strict for new Moons and solemne feasts, and Gods soul loath all, both men and their devotion.

There is blind devotion, prophane holynesse: I will give you two or three principles demonstrative of it, for I fear there are some deluded souls amongst you.

Outside holynesse, how splendid so ever it looks, is profane holynesse. The heart denominates action. The Pharisee was for Temple praying, for lifting up of eyes, and hands, but no heart; A meer image drawn out in such a posture, with his eyes and hands inclining upwards, and Christ made basenesse of this best piece. *God is worshipped in spirit*; If holynesse reach not this, 'tis grosse prophanenesse. Holynesse, is spirit yielding to spirit;

spirits ; bad, to good : 'Tis a pure heart, a heart captivated with Christ, and spending it self upon him. Holinesse, 'tis everlasting doors within, doors of the soul, that everlasting thing, opened to a King of glory. 'Tis affection catched with truth ; one spirit bound by another, a bad spirit by a good, and carried whither that list. It is a flame, and an Angel ascending in it; A spirit a fire, and ascending upward ; a man upon his knees, and his heart upon his lips, taking rise for heaven, from this advantage.

Profane holinesse, is holinesse meerly formall ; piety suited to policy, to things on this side Christ and truth. My father did so, my grand-father did so, the most do so ; therefore 'tis best to do so, and 'tis idle to do otherwise. Many mens sanctity, is a meer piece of antiquity ; a humour to wear such an old fashion. No devotion but Schisme, that is not in this old habit ; no holinesse, but faction, that cannot be claspt up, within the covers of a Common-Prayer Book. Wednesdaies and Fridaies, the onely dayes for Prayer ; The printed Liturgie an onely form for prayer. Ah Lord ! what ? is Bishops holinesse, onely blessed holinesse ? Did not their bloody zeal lie here ? what a curse is blinde devotion ! The things that dam them are dear ! True holinesse is regulated by truth, and not by persons, nor time. *Sanctifie them with thy truth, thy Word is truth*, saith Christ ? Sanctity is made by truth, Gods truth ; Gods truth is his Word: his words are truth; *Thy Word is truth* ; not Bishops words, nor any mans word, to square holinesse by. Holinesse is motion from Christ, to Christ. A soul taking rise from truth,

truth, and so going to God, making Gods Word, Gods way to himself.

Profane holiness, is faithlesse; meer action rested on. The person takes his goodnesse from his works, when he hath to do with me, yea, when he hath to do with God for life, *God [I] thank thee, I am not as other men.* Why? I do this and that. His own menstruous rags, his robes in which he glories. When the talk is about heaven, the eye is upon works: have I not done this and that, &c. ? Doing must make saving, or else no doing.—*What shall I do to be saved?* And because 'twould not do that way, he gets gone. Justice of action, makes no Justice of person; did so, but does not now: few men are practically cleer in this point, which makes great measures of holiness, sinking and damning wickedness. Motion by rule, does not reach rule: men come short in justice of action, and yet this must be their holiness. Much holiness in mans eye, is none in Gods. You call Saints, which God calls devils. A man in his own righteousness, is as black as hell in Gods eye. Christ is our sanctification. Sanctity is Christ advanced to rule and save; soul and all given up to him, to be ordered and blessed: life ordered to his approbation here, person and life left wholly to him, for commendation above. Holiness, 'tis love become divine, and making with all her might to please Christ, that in him she may be well pleasing to the father. Holiness goes thorow two hands, but the last gives it, its formality and denomination: In us 'tis duty, in Christ 'tis sanctity properly: we give every good thought, word, and work, a rough shape, Christ,

Christ, a full forme. We marre things; Christ makes both them and us.

If these things have made any discovery, let every one call himself as he is. There are but two sorts of men with God, holy and prophane, Saints and wicked. Tis hard to bring men, to rank themselves right. The worst will not own their condition, nor their place; no Officer of Christ, can make them keep rankes with evill doers, and expect their inheritance; wherefore these are the two things that I would a little presse upon sinners. Sinners, honour truth and confesse your state. Lay hands on a bad heart, and bring it forth to the great searcher of secrets, and charge it with its own. My heart is wicked, my person abominable, my state damnable. Sinners can yee thus judge your selves? No. Why? Then you will be judged of the Lord. What a man will not lay hands on and bring forth to God, God will judge it where it lies; the sin you keep close, shall burn in your bones; *David* found it so; shall not a wicked man, much more? He that hideth his sin, hardens his soul, and hardens God to cut it off; he can never prosper. Hypocrisie discovered by truth, and the man not own it? Ah Lord! Grace is frustrated, Justice onely must go to work upon this soul. Tis dreadfull to me to think, what shuffling some make, to bear up before the light that condemnes them: you make a halter for your own necks in this, to be dispatch't quickly. You fight with light, because yee love darknesse; what do yee think will be the end of this? You make fuell for consuming fire, to flame forth against you.

Own your state; call evill, evill. Expect your inheritance.

inheritance. As a man is, so he has. Dignity goes according to quality still with God. The wicked inherit wrath. An hypocrites *fortune* lies all in a Lake, and that Lake hath no fish in it, but Serpents : no water in it, but fire : no fire for use, but fire to choke, *fire and brimstone*. In the lap of *Dalilahs* fancy, works goldenly : men devoted to please themselves, fancy befools them, they expect nothing but brave things : but believe the holy Ghost, *an hypocrites hope will perish*. Yee unholy souls. What do yee look for now ? Do yee not frame your expectation, suitable to your fortune ? Do yee look for any thing now, but a sword for your bodies, and a hell for your souls ? This is very considerable ; There is not any relief, allowed an ungodly man. Expectation is to be torture to the wicked, as well as present dealing. He may not comfort himself in hope, when in present distresse. Tell him his hope (saith the holy Ghost) *shall be as the giving up of the Ghost* : as his state is, so let his thoughts work ; let not one thought bring in relief to him, no, not those which go furthest off, and take in longest time to do it ; let not any thoughts, no, let not one thought, go forth in hope to relieve this man. Expectation is the proper relief of Saints, therefore are they called so often to *hope in God*. Other mens hearts must break, when their Estate breaks ; their thoughts for the future must be more burdensome, then their state for the present is miserable, to think what is behinde yet : 'tis bad, 'twill be worse ; I am in hell. I shall be in another, bigger. Conscience burns already, 'twill burn worse ; I shall go from
burning

burning to burning. Can ye thus make expectation suitable to fortune?

Sinners, can ye expect hell? Can ye please your selves, with the expectation of such an inheritance? None else may ye lawfully look for. If ye like not this, mend your manners, look after a sanctified condition.

1. *Sanctity is a supreme birth. Now are ye clean through the Word which [1] have spoken unto you, Joh. 15.3. Cleansing words, fall only from Christs mouth. His breath is emollient, opening and loosning of filth about the brest and heart. Onely supreme Majesty, can over-master a loose soul. Man cannot make you holy, Ordinances cannot: Christ onely cleanseth Lepers. [1 will] be thou clean. The Plague of the heart hath but one Physitian; he unused, and 'tis irrecoverably mortall. Of what price is Christ with you, ye prophane souls? Do ye hang about him as an onely Physitian, as he alone that hath soul-cleansing Niter? Or do ye lie in your filth, and study one sin, to drive out the sense of another, and say you are clean, when more filthy? Ah Lord! Will dirt fetch out dirt? Will addition, make no number? Will adding to sin, make no sin? This filthy wretch is sentenced: he has his secret doom, Let him be filthy still.*

2. *Sanctity, 'tis a free birth. The Sunne fills the world with riches, sinilingly. 'Tis meat and drink to Christ, to make bad souls good; the worst, best: to forgive much, that they may love much. Grace falls from heaven, as freely as dew—thou hast the dew of thy youth. The laver of Regeneration cost Christ dear, and yet he washes sinfull souls with*

with it, for nothing. He bathes souls in his blood, for nothing. Vertue goes from him for nothing, to cure issues. *Vertue is [gone] from me, &c.* Healing vertue makes to it self legs, and goes of it self to relieve distressed: it boiles, runs over, and runs out it self, and quenches strong fire which would burn the soul.

Tis a facile birth. The winde blows where it lists. Christ can do what he list within, as you can set your mouth, and blow, and breath, this way or that way, as you list. Tis nothing to Christ to wash a black-Moor white; to make Scarlet-sin white; to fetch out filth in grain. *Christ quickens whom he will; he can will you clean. When the strong man comes, he takes him, and binds him, &c.* saith the Scripture. Tis nothing to Christ to take the strong'st man, and binde him; to throw down, and throw out the strongest lust. The strong man is no man to Christ. Christ can with his finger cast out devils. *If I by the finger of God cast out devils.*

Tis a full birth. One grace cannot be had without another; no grace, without all Christ. All Christ is our sanctity. Ye cannot have the stream, unlesse yee have the fountain. Yee cannot have a beam of the Sun, unlesse the Sun be yours. Tis in vain to talk of holynesse, till Christ be owned by faith. Christ made ours, makes us. Faith fetches him, that brings down, and brings in all to the soul. Christ is a troop of vertues. Behold a troop comes, when he comes. Behold he comes, if yee believe. *Sinners, can yee beleve in the Son of God? Can yee resigne up all to him, which is all holy; if so, he will make you all holy; without this, he will not. Christ is holynesse all-over, so is the*

foul that is filled with him. Sinners make it your designe to get Christ, to be holy : get the Sun to be glorious. Saints make it your designe to get more of Christ to be more holy. *Of his fulnesse [yee] receive, and grace for grace.* Christ in fulnesse in the soul, makes grace for grace. T was *Simeons* ambition to have Christ in his arms ; to have his bosome full of him : then had he his spirit at the fullest height, for heaven. Our souls rise in holynesse and heavenlynesse, as Christ comes in : all Christ come in to the soul, and all presently makes away post, to perfect glory : if the King of glory were come in *ad suam plenitudinem*, the soul would arrive instantly *apud suam beatitudinem* at his full blessednesse.



The twentieth Sermon.

COLOS. I. 12.

Giving thanks unto the Father, which hath made us meet to be partakers of the Inheritance of the Saints [in light].



Light is used in Scripture, to resemble the noblest things, as darknesse is used to resemble the dreadfullst : civill felicity is set forth by light. *Thou shalt not go forth with us any more to Battell, that thou quench not the [light] of Israel.* They spake this in a civill

a civill sense, as *David* was the prime member of such a body; a Sun, by whose rayes, all *Israel* had their flourishing lively-hood.

Divine felicity likewise is set forth by light, every step of it, to the last step, which is heaven. Christ is called light. *I come a light into the world, &c.* He is called a Sun, that great Seminary of light, which makes glory and felicity to a world at once. The rayes of this Sun, to wit, graces and their exercise, are set forth by light. *If we walk in the light, as he is in the light, &c.* Our blessednesse here, and our blessednesse above, grace and glory; All that ever the Saints shall have for eternity, are shadowed out by light. — *The inheritance of the Saints in light.*

The holy Ghost alwayes makes apt similitudes; apt similitudes alwayes illustrate; what illustration of our highest felicity light gives, I am to give you by charge from this Scripture, which I will discharge as well as I can.

Light is a very immediate thing; 'tis a medium to bring all other things to view, but 'tas no *medium* but it self, to discover it self: light onely discovers light. The first thing the eye takes in, is light, ere it can do its office for the body, as such a prime Organ. Our felicity above, is of a very immediate nature; it self best discovers it self, no discovery here can be made to any purpose, 'tis felicity so immediate from Christ. Tis Christ and the soul, face to face, the Bride and Bridegroom, hand in hand. Tis the soul where Christ now personally is, and with *these eyes*, (*i.e.*) not through ordinances, but as it shines in it self beholding Christs personall glory. Tis the soul brought into

I.

the presence Chamber above, and beholding the great King of all the earth at dinner, yea, sitting down next to him, and feasting with him. Our felicity above, 'tis the solace of the marriage bed, so you know the Scripture compares it, where there is the most neer and most immediate enjoyment, that any Ordinance affords to man. Tis a feast, and the King in person present; 'tis a feast and every bit given with the Kings own hand, and blessed with his own mouth. Heaven, 'tis glory falling immediately from Gods face upon ours, by standing neer him and beholding of him; you may take its glimpse and resemblance, from that glory which fell upon *Moses* face, immediately from Gods discourse with him. Our felicity above, is full union; members joyned to their head, according to their full and mature conjunction, and so receiving all fully and only from the head; hearing no other words, but what Christ himself speaks; feeding upon no other sweet meats, but what Christ with his own hand, gives about. Our felicity above, 'tis *communicatio sine mediis*, & est *receptio sine mediis*, drinking at well-head: more immediate, 'tis springs bubbling up in the soul, to an eternall life, (*i. e.*) felicity, so you know doth Christ similize it.

2

Another property of light is this, *Tis immense*. Can you make a girdle for the Sun? Can you span the light? Or tell the house where it dwells? As God speaks to *Job*. His expressions are very high and noble. *Where is the way where light dwelleth, &c. That thou shouldst take it to the bound thereof, &c.* Our felicity above is immense, that holy-Laud has no bounds; there is more milk and hony then

Job 38.
19, 20.

then ever will be eaten. Tis not flaggons of love above, but Sea's which cannot be fathomed; all the work there is admiration, because none can finde bottome; not Angels, those tallest spirits, can feel the bottome of that love, in which they have so long stood, and so deeply weighed. Our felicity above is as vast as God; 'tis onely God: A Father with all his Children in his arms. Christ manifesting forth his own glory, to make some as blessed as himself. Tis mortality *swallowed up of life*; not onely filled with felicity, but *swallowed up*. Here the soul swallows up every good, and looks for more, but is swallowed up of none; the soul is vaster then the things you put into it, so that nothing fills it, much lesse swallows it up. But our felicity above swallows up the vastest soul; there is every Vessell filled, and *swallowed up*; every sense satisfied, and *swallowed up*. This is not consistent here, but 'tis above. There is much within reach, as much within reach, as capacity to reach; and there is much beyond reach, for the soul to admire to all eternity, and this not as a lessening, but as a filling up of its own and others felicity. Infinite, swallows up finite; God is beyond the souls capacity when vastest; therefore all are in an extasis above. Not a soul in Heaven, but in a rapture.

Light is pure. The Sun is without spot, so are all his beams, so is all the light of those beams; light is the purest thing that man beholds; 'tas no defilement, nor takes none, though nothing more generall in its course; 'tis over all an unclean world, and yet without all uncleannesse. Can yee dirt the light? Yee may defile your selves in the

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sion to
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light, but yee cannot defile the light. Tis simple ; corrupts not within it self, nor can any thing without it, corrupt it. Our felicity above is pure. Heaven is a house without Spider or Siders-web ; there is no dirt, nor dust, within door, nor without; the very gates and streets are Gold and Pearls, * *Pure Gold, &c.* If the City of Christ here below will be so ; what will that City above be ? Holy, holy, holy, is our felicity above ; purity absolute ; this is the Sun that shines upon all there, and all there shine like this Sun, with absolute purity. There is no sin above ; not the least appearance of sin. Every spirit there, moves steadily without the least jogging or shaking : Christ and the soul go exactly in one path. The nature of the place, and the nature of every one in it, fully suite, all Divine ; Christ and the soul all one. Here Christ and the soul are one in purity, *my undefiled is [one, &c. (i. c.)]* In simplicity and purity. But above, they are *all one*. Here is simplicity in the Spouse ; 'tis not a heart and a heart, in the Kingdom of grace ; but one heart — *my undefiled is [one, &c.]* But in the Kingdom of glory there is absolute simplicity ; truth and the soul, all one : Not a soul-stirring, no, not a soul inclination impure, nor under the least possibility to be made so.

Light is pleasant. Truly light is sweet, and a pleasant thing 'tis for the Eye to behold the Sun, saith the Wise man, *Eccle. 11. 7.* Light is glorious and casts glory upon every thing. It suites a most noble and generall Organ, which makes a very noble and generall content. Light sets out all the Creation in glory, to mans view, and so makes a very royall and full employment, for such a royall

royall and vast Creature. Light is *medium universali*; it brings in for all senses. parts, faculties, to solace themselves withall. Our felicity above is pleasant. Heaven is a stately house to behold; 'tis glorious, and makes all so, which come into it. Glory fills that house, and all in it. The very door-keeper of that house, is a King of glory. All great Princes, and Peers, persons of great glory to look upon, above; and the glory of God, as the glorious Canopie, over all. — *The glory of God is the light of our City* above. There is a great heap of Pearls above, and there is a glorious Sun that shines upon them, which makes so many * Jewels, so many Suns, such abounding of sparkling rayes and glory, that I am amazed with the thought of it. There is another expression, which by way of allusion, to the glory of the City above is used. — *The Lamb is the light thereof, &c.* 'Tis a made glory which light discovers to you here, yea, and 'tis a made light which brings in this glory to you. But what God is himself, and what discovery he makes of himself by himself, without any *medium*, is the glory of our felicity above. God according to his Works, is the glory here; God according to himself, is the glory there; his own face is the daily Sun, the glorious Sun that shines in heaven. — *The Lamb is the light of it.* The Sun that made the Sun, shines above; the sweet that made all sweet, is tasted on, Feasted on altogether in heaven. This Sun which you behold, is but as a spot, or broad blemish, in the face of the Creation, in comparision of the Sun which shines, in the brave world to come. This Sun though very

* Quot
conchi tot
Phæbi.

glorious in it self, yet very inglorious, a piece of stained paint, for feeble senses to gaze at, in comparison of that above. Something to declare his pleasure, rather than to make pleasure, are all the Works of Gods hands here; what he is in himself, is properly to make pleasure for the soul of man. All that the Lamb is in himself; all that glory and lustre, he hath of himself, is opened by himself in heaven. Surely the glory of this world, is but a Dunghill to that to come: Sun beams, but a pyramid bundle of straws.

* On earth God is afflicting, as well as felicitating, but in Heaven, never seemingly displeased. Christs face is continually, as Lebanon; bright and glorious, as the looking forth of the morning.

Light is homogeneall. Every twinkling of light, is light, as every drop of Honey is Honey, and has the nature and definition of the whole: 'tis throughout, like to it self. Our felicity above is *homogeneall*: Heaven is all Heaven. Every corner of Heaven, is a Heaven: every thing that is tasted, a Heaven; every thing that is smelt, a Heaven; every thing that is look't upon, or medled with, a Heaven; a full felicity to the soul. Our felicity here is not *homogeneall*; we have some things delightfull, more things grievous; some things pleasant, more things displeasing. Above, all is pleasant: God, pleasant; Angels, pleasant; Saints, pleasant; all that all these say and do, pleasant. * No deformity above. Every thing in Heaven, a Heaven, *God is light, and in him is [no darknesse]*: 'tis a mighty expression. As 'tis spoken of sin here, so it may be spoken of affliction respecting our Country above. God is felicity above, and in him, nor from him, is no infelicity, not so much as the least affliction: God is not an afflicting God, not a chastening Father, in Heaven.

So

So it may be said of Saints and Angels; there is felicity in them; and in them, nor from them no affliction, but all happynesse. Every glote of the Eye, of every one above, pleasant and glorious; the stirring of every Finger, of every Toe, of every Hair, of every one in Heaven, a Heaven to behold. There is no distinction of habit and act, time and place, means and end, in point of felicity, as here is; as you know there is misery all along in the means (with us) and felicity onely in the end, and that uncertain too: and so a little good habitually scarce any at all actually, and the like. In Heaven there is none of these miserable distinctions, but Heaven in all: in every quality, Heaven; in every action, Heaven; in every time, Heaven; in every place, Heaven; in every mean to such an end, equally as in the end it self, Heaven.

In things which are but like, there is some dislike. Light is not universally permanent. Our Sun sets and rises, rises and sets, so 'tis with most parts of the World; very few parts have all day and no night; all light, and no darknesse. Tis not so above, our felicity there, is universally permanent: there is all day, and no night to all that upper World: the Sun goes round that glorious Globe, without any interposition to any. There is no drooping soul in Heaven; no wounded spirit in all the Land above, nor never will. Our life above is everlasting. — *Shall of the spirit reap life everlasting, &c.* saith our Apostle. There is such inspiration, as shall never admit the least expiration in any; comforts never faint, nor flat; no soul grows weary of place, company, habit, dyer,

*simili dis-
simile.*

diet, employment : every ones heaven, is an eternall heaven; every ones rest, an eternall rest. Some have been in heaven many thousands of yeers, and yet not a thought of dislike of any thing there, nor the least desire stirring to be any where else, but the strong desire of all, That all Gods dear ones were there. The spirit and the Bride say, Come. Christ, and all those Members he has above, pant for the rest, That all were as they are ; *one, as they are one.* Joy is made as vast as the soul, as lasting as the soul, and the soul as lasting as Christ. There are no broken Cisterns above ; not one vessel drops out one drop of its felicity, in the space of eternity, though he stand brim full. No consumption, no disease above ; every thing lives, yea, and thrives for ever. There is *eternall Revelation*, in heaven : Infinite excellencie, taking suitable time, to lay open it self, to all others : There's *John's* Rapture to all Eternity.

All these particulars gathered up, render the meaning of the Metaphor to be this, That our felicity above, is a full and absolute felicity ; a transcendent blessednesse, suiting such a transcendent being as the soul of man is. Now my question to you all is, What labouring for absolute felicity ? for blessednesse to suit your souls for ever ? 'Tis the judgement that lies heavie upon the souls of most men, they seek not after full mercies, a perfect blessednesse. Feel your Pulse : tell me how your hearts beat : how nimble do they work out after earth ? how slow after heaven ? I look upon some mens lives, and my heart trembles to think what will become of

of their souls; all the care is for the body: how does Trading go on? How does money come in? When is the question, How will't go with my soul for ever? What blessednesse is provided for my soul to inherite? Are your bodies everlasting? Is this world everlasting? Can any thing but heaven make an absolute felicity for you? Are not your souls everlasting? can any thing lesse then heaven make a suitable felicity for them.

Pravity is misleading, but when the soul is judged for this, there is no turning the man; this consideration makes me shake indeed, when I consider how earthly some men are, and how wilfull in their way. Speak to them of minding their souls, and beating off their thoughts from this world, you are as Vinegar to their teeth, and smoke to their eyes. When corruption thrives in the soul, 'tis dangerous; but when it has got a head, Ah Lord! the state of that man is desperate. Who shall save that man from hell, and bring him to heaven, which is earthly, and will be so still?

The creature is seducing: much is promised, but its still a lie to the soul; the fulnesse of the World, makes up no fulnesse to that noble part within. If there be any absolutenesse in things here below, 'tis in point of vanity; they are *Vanity of vanity, and vexation of spirit (i)* Perfect vanity, *just nothing*, as our English phrase is. Consider all the world in reference to the spirit, and 'tis a heap of perplexity, a Bush of Briars and Thorns: shall your industry lie, to Crown your souls with Thornes? With our Saviours Crosse and Curse? Are you

not

not scratcht enough with the world yet ? Will not your spirits be vext enough hereafter, but will you be vexing of them here too ? Will you begin your hell in earth, and inure your spirits, to tearing and torment before the time ?

Know your souls, and what is the felicity of them, and what you do, do in good earnest to attain it : you move as you love, Christ concluded that, when the Jewish Church sleighted him. If you love darknesse better then light, you will never seek out for light, nor for that inheritance which lies there. If heaven were more absolute felicity, or more transcendent blessednesse then 'tis, a heart pre-engaged (*i*) set upon another heaven, will sleight heaven indeed : your life lies upon this point, to look how, and where your love is pitcht ; where a mans treasure is, there will his heart be ; if you make money onely your treasure, you will onely bend in good earnest after it. If you make not heaven your chief treasure, you will not seek after it heartily. Heaven has been shadowed out to you, according to the metaphor in the Text, is it now of any price in your eye ? Has it gained your love ? 'Tis a transcendent blessednesse : are your hearts taken with it, as such a blessednesse ? Till this, I shall not look to prevail with any soul, to seek out after heaven, to any purpose. 'Twas the art that Christ used, when he spake of eternall things, first to set out the excellency of them, to make that sparkle gloriously in the eye, to stir love, and then answerably come on to do good. *I am the bread which came down from heaven, &c.—I am the bread of life, &c.—And he that shall drink of the*

the water that I shall give him, shall never thirst, &c. Many such expressions to take love, you shall finde in the Scripture. What have we gained upon your love, by all our discourse of heaven? An' love be as it was, the man will be as he was; if heaven be at his door, he will step beside it into hell. Divine love is that flame, that carries the soul upward, where this is not, heaven though all, is nothing.

There is darknesse, *And sitting in darknesse*, look to that, as you love your souls, 'tis excluding from the inheritance in light: sit in darknesse, love your lusts, and you will never part with them, for heaven. The condition of your inheritance in light is, That you must *cast away the unfruitfull works of darknesse*, you will rather cast away your souls, then do this, if your affection be impure. If your love to sin live, you will have your pleasure in it, though you die for it. If love to sin live, there is but one way with your souls; they will die in that sin. Love of sin, and heaven opened to the soul, 'tis rejection of Christ, with his greatest blessing in his hand. Christ casts off every soul, that thus desperately casts off him. *A man must set his knife to the Throat of an Isaak*, Judge his soul in that which is dearest, if sinfull: God will not else look towards a man, with great things. *He looketh upon men, if any say, I have sinned, and perverted that which was right, and it profited me not, he will deliver his soul from going down into the pit, and his life shall see the light.*

Consolation must conclude this Point. Christians, I am to give you a glad word, in this sad time.

The soul
lives and
dies in
that it
loves.

time. Your inheritance here is spoiled, you have one that lies above spoyl, *in light*. Can men or devils pull the Sun out of heaven? Then may your highest fortune be spoiled. You have one Sun turned into blood, but you have another which cannot. Your felicity here is broken, and grows every day more broken and bloody: you have a felicity compleat, full, absolute, as full of blessednesse as the Sun of light; a felicity as full of beams, as the eyes of the soul can receive. Draw up your souls to heaven quickly, earth is posting away: Let good blood stir, every drop will be lost else. You will be killed in all on earth, to make you more heavenly, ere God hath done with you. Think how absolute you shall be above, and feed on that. Let not tyranny trample down your souls, though it doth your bodies, a perfect felicity waits for you. Let *Englands* bloody misery, make you cry, *Come, Lord Jesus, come quickly*; set me as high, and as happy, as mine inheritance.

— *In light.*

Inference.

THat which by way of Inference, may be taken from this Metaphor, I shall but name, and conclude all; Time, and Text. *God doth lively shadow out to man here, his condition hereafter*; what he shall be, and where he shall be, for eternity. There is death, and the shadow of it, before it come. So there is life, and the shadow of it: light is here made the shadow and resemblance of heaven, of a glorious estate to come. As there be *Tastes of the World to come*; so there be sights: Light gives glimpses below, of the glory that is above. There is a beholding *the Land that*

is far off ; the face of Christ, in a glasse ; the glory above, by the glory here ; one heaven, in another ; heaven, in light. Man hath many Sermons preached to him, to make him heavenly, as many heavenly Sermons, as there be rayes in the Sun : by every glimpse of light, you should set before you heaven. As long as the Sun shines, you should not want a Sermon, to send your souls to heaven.

God deals with flesh, as flesh. Man is a creature taken with shadows. Things drawn out to the life, take. The soul now, fetches in all from sense ; God stoops to help in things this way, at such doors as they will go in at. God wraps up the higher heaven in the lower ; glory, in light, and so brings it down to carnall sense, and ennobles it there, to ennoble it within ; catches the senses, to catch the heart, and save the soul. If light be so glorious, what is heaven ! This is the secret soul-taking argument, that is wrapt up in this Metaphor. Though your bodies have yet no heaven, your souls, if you walk as you should, need never be without one. As long as your eyes be open to see the Sun, you may sweetly send your souls to heaven. Some swear by the light ; this is to send their souls to hell, not to heaven, by the light.

God moves in means powerfully, pictures are powerfull, upon flesh and blood. Make things glitter, and man will gaze : make earth glitter, although so base, and fallen man will be taken with it ; work it up from its basenesses but so little, as to look golden and glorious, and man will dote upon it. How taking is golden earth, to all the world ! Heaven is wrapt up in Sun-beams,
and

and made to glitter, to catch a fool. Christ is expressed by the Sun; heaven, by light, that if sense have any power upon the soul, no soul may go to hell, whilst the Sun gives light.

There were transient Visions; now there are standing. Truth and the creature, are Gods standing Vision. Things below are all made at divine pleasure, to speak out things above. The Word of God uses the works of God, to shadow out what cannot be plainly seen here: Invisible things are brought to understanding, by visible; heaven, by light; hell, by darknesse: hell beneath, by hell here. The gnawing worm is used, to shadow out gnawing conscience, to shadow out hell. Man hath his Vision, what shall be, in things round about him. The Word of God, the Works of God; light, darknesse; Serpents, Dragons, Worms, Lambs, Doves, all creatures are used to give apt vision to man, of things to come. All runs into this, Christ makes lively apparition of things to come.

Look about you, sinners, your Sun is turned into blood; this is speaking to you *pro futuro*. Strange lights, and sights have been seen in heaven, look about you all; this is God using the creature, to shadow out to dull sensuall man, something to come, a heaven or a hell: Blessed is every English heart, that can discern the *signes of the Times*.

ὡς ἡ σὺ-
φία ἐστίν.

FINIS.

FINIS

